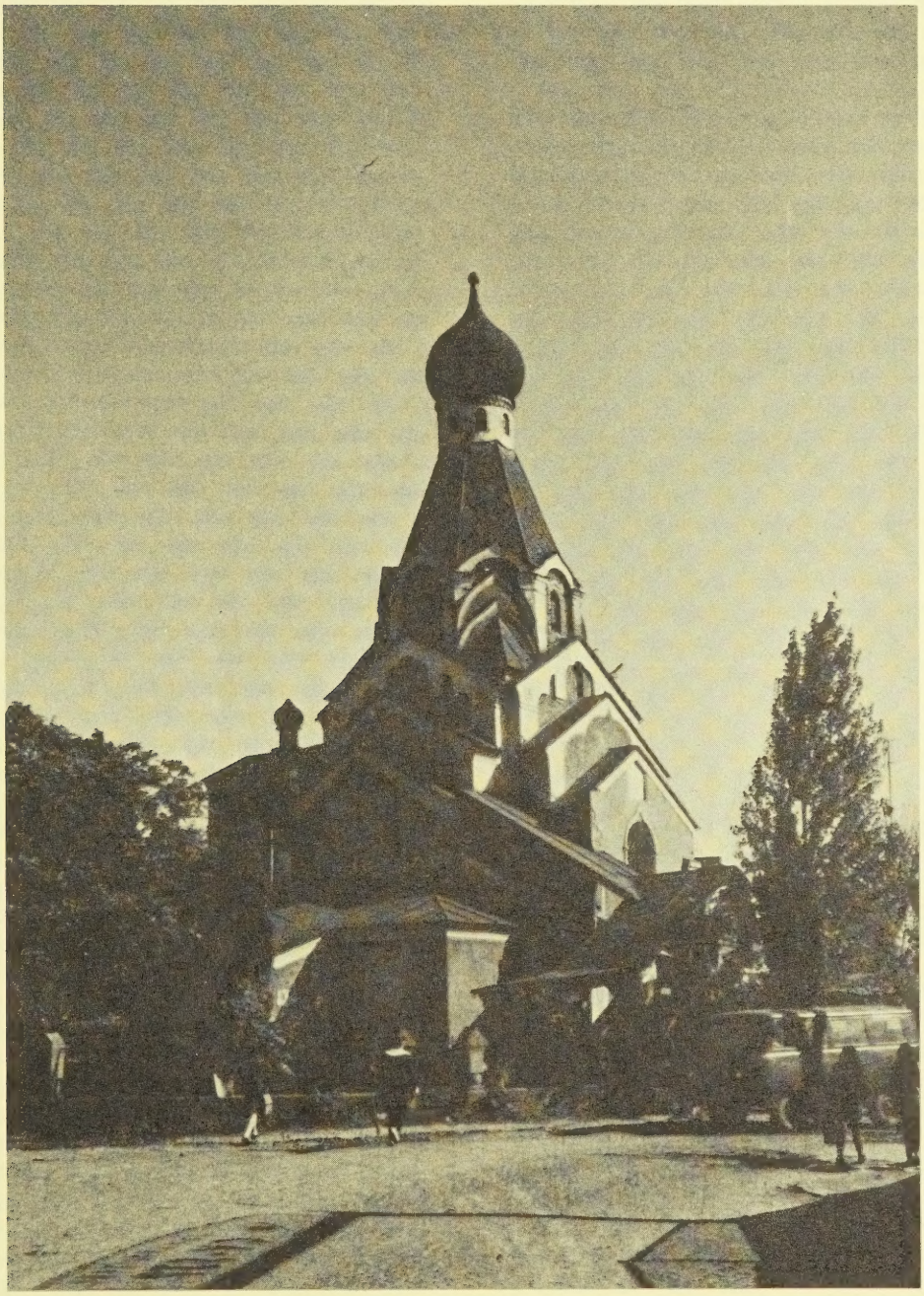
CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



Vol. V, No. 1 Spring, 1982

FROM THE EDITOR

In the Fall 1981 issue we published the concluding section of a review of Paul R. Magocsi's *The Shaping of a National Identity: Subcarpathian Rus' 1848-1948* by Loyola University professor of political science Vasyl Markus and the concluding section of Dr. Magocsi's response to this review. Briefly, Markus praised Magocsi's scholarship, but he also criticized Magocsi's handling of several issues raised in the book. Among them are Magocsi's use of the term Rusyn to identify Subcarpathians in Europe and his perception of the Carpatho-Rusyn community in the United States. Markus insists, for instance, that unless Rusyn Americans recognize themselves as Ukrainians, they will not continue to exist with an ethnic identity.

Magocsi defends his terminology, justifying it with historical and contemporary evidence. He disputes Markus' contention that Rusyn Americans must become Ukrainians to survive, and points to other ethnic groups in the United States — Acadians, Amish, Pennsylvania Germans — who have survived successfully without strong affiliations with larger, related groups here or in Europe. Further, he notes that Rusyn Americans have existed in the United States for a good century without any help from Ukrainians. In short, a Rusyn-American community does exist. And if relations with Ukrainians or other Slavic groups are to be established and maintained, they cannot be based on force or fear of any sort, but rather on mutual recognition and respect.

Readers of the *C-RA* have begun responding to the Magocsi-Markus discussion, and in this and the next few issues we will print a number of these responses. The opinions expressed are as varied as our readers. Some opinions are supported by scholarly research; some are based on the writer's own experiences and observations; others combine the two. One of the writers, John Hamulak, whose response is printed in this issue, was born in Europe and immigrated to the United States only in the 1950s. His views can be expected to differ from those of our second writer, John Righetti, raised in the Pennsylvania steel town of Monessen, steeped in Rusyn immigrant culture, and educated at an American university. Some of our respondants are not of Rusyn or Ukrainian background at all, but are from other Slavic groups or are simply non-Slavic Americans with a strong interest in Slavic history and culture. Our third commentator, for instance, Kevin Hannan, is a descendant of Silesian immigrants. Like John Righetti, he demonstrates a keen sensitivity for the evolution of immigrant communities in the United States — which is precisely our concern in studying Carpatho-Rusyn Americans.

Clearly, neither the staff of the *C-RA* nor our readers can agree with every opinion printed in this series, and in fact may strongly oppose this or that view. We feel, however, that it is still possible to maintain our own approach to the subject while being receptive to other informed, if different, views. Complex issues like this one can usually be seen from a number of perspectives. And remember, disagreement is not necessarily destructive. It may be a positive force if it fosters reflection, encourages further research and study, and contributes to greater understanding and tolerance. Responses to the comments printed in this series are heartily welcome. Please address them to the Editor.

As we begin our fifth year of publication, we wish to thank our readers for their interest and support in subscribing to the newsletter and ordering items from the numerous books and articles published or distributed by the Carpatho-Rusyn Research Center. A list of such materials is available upon request. Please continue to encourage friends and relatives to subscribe to the *C-RA*, and keep in mind that a subscription is a unique gift at holidays, birthdays, or any time gifts are given. A parish, for example, might choose to award its 1982 graduating high school seniors with a gift subscription. The *C-RA* can help broaden a young adult's horizons on his or her own historical and ethnic roots — and such an increase in self-knowledge is valuable as they go out into the world of work or college.

And what will the *C-RA* offer in coming issues? Besides the commentaries described above, we will be printing a series on one of the most important sources of ethnic awareness — parents, grandparents, great-grandparents. The series will consist of brief and colorful reminiscences by our staff and others on their immigrant relatives. How do we perceive them? What elements of ethnicity have they passed on to us? How have our lives been enriched because of this ethnic inheritance?

In addition, we will print words and music to certain songs with which Rusyn Americans ought to be familiar, such as the national hymns "Ja Rusyn bŷl" (I was, am, and will be a Rusyn) and "Podkarpatskie Rusynў" (Subcarpathian Rusyns); the famous wedding bridal dance *rjadovŷj*; some popular folksongs such as "Marijanka" and "Červena ruža" (Red rose); and the traditional Carpathian chant for the Lord's Prayer, sung by both Orthodox and Byzantine Rite Catholic Rusyns. Jerry Jumba, music instructor in the Parma Byzantine Rite diocese and director of a new folk group *Kružok*, will discuss the Christmas traditions of *jasličkarŷ* (carollers) and the Bethlehem play. The design and symbolism of specifically Carpathian *pysankŷ* or Easter Egg patterns will also be presented. Finally, or columns discussing recent publications and events will be continued.

As editor, I wish to emphasize again that the *C-RA* exists for you and is a forum for the exchange of ideas and information. If you belong to a parish or group which is engaged in building a library collection of books on Subcarpathian Rusyns, organizing a study or folk group, sponsoring an ethnic workshop, teaching *pysankŷ*, participating in a folk festival — if you are doing any of the above, or anything else in connection with Carpatho-Rusyn ethnicity, please let us know. We would like to hear from readers in the west, for instance, who are maintaining an interest in ethnicity far from the large immigrant populations of the east and northeast. Tell us in brief or at length about your activities, and we will pass on this information in the newsletter for other communities.

FEDIR KORJATOVYČ (c. 1350 – 1414)

From the otherwise shrouded Carpatho-Rusyn past, the first known historical figure to emerge was the fourteenth-century Prince Fedir Korjatovyč. During his lifetime, his name came to be associated with the castle of Mukačevo and the nearby Orthodox monastery, but in subsequent centuries he became a symbol of Carpatho-Rusyn distinctiveness in the western-oriented Roman Catholic Hungarian Kingdom.

Actually, Korjatovyč was not born in Subcarpathian Rus', but rather immigrated there during the last decade of the fourteenth century. His reasons for settling in the mountainous region were related to political events both in his homeland and in the Hungarian Kingdom.

Korjatovyč was a prince from Podolia, an Orthodox Rus' land east of the Carpathian Mountains in what is today the Ukrainian S.S.R. During the fourteenth century, Podolia, which had previously been part of the Kievan Rus' federation, was incorporated into the rapidly expanding Grand Duchy of Lithuania, and it was not long before Korjatovyč was quarreling with his new Lithuanian rulers.

Meanwhile, the Hungarian Kingdom was headed by the dynamic Sigismund of Luxembourg, who was anxious to expand north of the Carpathian Mountains and establish control over another Rus' province, Galicia, which bordered on Podolia. The Hungarian king's northward expansionist policies were checked by the Poles, however, who also coveted Galicia. Threatened by Poland, King Sigismund searched for allies to help protect the northern Carpathian border of his own realm. It was at this moment that the interests of King Sigismund of Hungary and Prince Korjatovyč of Podolia coincided.

Korjatovyč had previously received help from Hungary in his own battles against the Lithuanians; now, when King Sigismund needed him, he was ready to oblige. Sigismund invited Korjatovyč to come to Hungary, and in return for protecting the kingdom's northern Carpathian frontier, the newcomer was given the title duke of Podolia and lord of Mukačevo *(dux Podoliae et dominus de Munkach)*. As lord of Mukačevo, Korjatovyč had jurisdiction over Carpatho-Rusyn territory, and although the prince hoped to return to his native Podolia, political conditions made that impossible and he therefore remained in the Carpathians as a loyal subject of the Hungarian king from his arrival in 1395 until his death in 1414.

During these years, Korjatovyč resided in the castle of Mukačevo high atop a prominent hill known as the Palanok. As an Orthodox Rus' believer, the prince was especially well inclined toward the monks living at the nearby Monastery of St. Nicholas at Černeča Hora. He provided the monastery with numerous subsidies, which allowed it to funciton as both a religious and cultural center for Carpatho-Rusyns. Because of his generosity, popular legend even attributed to Korjatovyč the establishment of the monastery, although recent research has indicated that the monks were there before the prince's arrival in the region. Another popular legend spoke of Korjatovyč as having arrived in the Carpathians leading 40,000 Rusyns from Podolia. This apocryphal figure is also an unlikely reflection of reality, and he probably arrived only with his personal retinue.

Whatever the actual historical details, it is a fact that Prince Fedir Korjatovyč ruled as lord of Mukačevo over Carpatho-Rusyns living in the Hungarian Kingdom at the turn of the fifteenth century. It is also true that subsequently he became an extremely popular figure in Rusyn folklore and was perceived by local church historians as a defender of Eastern Christianity, whether in its Orthodox or Greek Catholic form. Moreover, during the eighteenth century, when the first histories of the Carpatho-Rusyns began to be written by local Greek Catholic priests, the primary focus was on the activity of Prince Korjatovyč.

The fame and reputation of the prince prevailed until the twentieth century. When Subcarpathian Rus' became part of the new Czechoslovak republic in 1919, a main square in the provincial capital of Užhorod, where several important modern historical events took place, was named Korjatovyč Square. For all these reasons, Prince Fedir Korjatovyč remains the first national hero of the Carpatho-Rusyns.

Philip Michaels

Prince Fedir Korjatovyč, a woodcut from the frontispiece of Joanniky Basilovits' book, *Brevis notitia Fundationis Theodori Koriathovits* (Košice, 1799).

OUR READERS SPEAK

The following remarks are in response to articles by Vasyl Markus and Paul R. Magocsi published in the Carpatho-Rusyn American, *Vol. IV, No. 3 (Fall, 1981). — Editor*

Dear Editor:

In the Fall 1981 issue of the *Carpatho-Rusyn American*, you published some excerpts from the discussion of Dr. Paul Magocsi and Dr. Vasyl Markus relating to the former's book *The Shaping of a National Identity: Subcarpathian Rus' 1848-1948*. In some places, the exchange of views was heated. Overall, however, the exchange was useful and it definitely contributed to a better understanding of the problems presented by Dr. Magocsi in his book.

I am not trying to get involved in a dispute of two historians because this dispute may never end. What I want to express is my opinion with regard to Carpatho-Rusyns and Ukrainians in the United States, and only to the extent that this was mentioned by Dr. Magocsi in his reply to Dr. Markus' review of his book. Among other things, Dr. Magocsi states: "Rusyn and Ukrainian immigrants and their descendants in the United States should not remain separated to the degree that they have in the past and still are at present." In other words, Dr. Magocsi is indirectly encouraging Carpatho-Rusyns and Ukrainians to overcome their alienation; but in order to do this: "mutual respect on both sides has to be the basic precondition." (Magocsi)

No matter what any textbooks say, here in the United States we have two separate communities — Carpatho-Rusyn and Ukrainian. They have lived apart for more than half a century and, up to now, no successful efforts have been made to build the bridges for any serious and lasting cooperation. We often "besidujemo po-našomu," "molymosja po-našomu," "spivajemo po-našomu" (speak, pray, sing "in our own way") — yet at the same time we live worlds apart, not showing enough interest in each other. Let us call ourselves Rusyns and Ukrainians, understanding that neither of us is more advanced in national consciousness. If we finally ask ourselves which two ethnic groups are closest to each other, however, we definitely will have the same feeling: Carpatho-Rusyns and Ukrainians. And this does mean something.

In my conversation with one Carpatho-Rusyn, he stated that between Carpatho-Rusyns and Ukrainians a big wall has been erected. Any crack in this wall should be utilized to build bridges between both communities which may lead to a complete disappearance of that wall. Is this wall perhaps a superficial monster created by our mutual enemies? Another Carpatho-Rusyn in a discussion said: "Up to now we have been working for separation between our communities; from now on we should do the reverse — work for unity." As a Lemko, born Rusyn, only later accepting myself as a Ukrainian, I was touched by statements like those above, and I asked myself, "why not?" I am convinced more than ever that this cause is worthwhile, and I am willing to work for its realization.

Let us, Ukrainians and Carpatho-Rusyns, sing our songs, let us dance our dances at various festivals, whether they be Rusyn or Ukrainian or "naši" (ours). (Let historians decide who is correct!) Let us, Ukrainian Catholics, Orthodox, or Protestants, visit or even belong to the same Catholic, Orthodox, or Protestant Carpatho-Rusyn churches if no Ukrainian churches of these denominations are nearby. The Carpatho-Rusyn churches should be closest to us, to our hearts. Let Carpatho-Rusyns feel the same about Ukrainian churches.

At a scholarly level, the Harvard Ukrainian Research Institute should exist for all of us, and thank God it does. Ukrainian students' organizations should invite Carpatho-Rusyn students to their meetings and invite them to join as members if no Carpatho-Rusyn students' organizations are around. The same should apply to Boys' and Girls' Scouts or any other youth organizations. We should try to help each other, try to feel not only friendship but kinship, not losing sight of mutual respect on both sides. We should recognize Rusyns as Rusyns, Ukrainians as Ukrainians. Publications like *Carpatho-Rusyn American* and the *Ukrainian Weekly* may have a very important role in these respects.

This may sound emotional. However, if converted into numbers, then half a million Carpatho-Rusyns and half a million Ukrainians in the United States will, added together, be one million people working as a more effective force for their mutual benefit and for the preservation of our churches, our schools, our museums, and our national identitites.

John Y. Hamulak, Secretary
Ukrainian Engineers Society of America

Dear Editor:

It would certainly be very easy for me to list my agreements with Dr. Magocsi and my disagreements with Professor Markus, expounding upon each. But due to space limitations and fear of repetition, I will elaborate only on a few points that I find most striking.

Professor Markus' statements referring to the lack of influence this Rusyn "revival movement" will have on the "old country" demonstrates his lack of knowledge of the Rusyn-American community. The majority of Rusyn Americans, whose grandparents and great-grandparents came to these shores around the turn of the century, think very differently than the nationally-conscious Professor Markus. Perhaps what he and other Ukrainians should realize is that the Rusyn Americans who descended from those early immigrants are exactly that — Americans of Rusyn background. We are not Rusyn nationalists living in America, but Americans proud of our Rusyn heritage.

What that says of us is that the old country and the effect of the recent "movement" are of little or no concern to us. We preserve our Rusyn ways in our homes and churches and in our fraternals and dance groups, but at work, in social places, in our contacts with those in our everyday lives, we are Americans. The Rusyn community as a whole does not long for a free Rusyn homeland or hope to effect any cultural or political change in the Carpathians. The Rusyn community does not even long for a continuity linking the homeland with us. None of any substantial consequence exists. Few Rusyns keep track of what happens in the homeland, few keep in touch with relatives in Europe. Few even know who their European relatives are.

Much of this disinterest in the homeland and nationalist

affairs stems from the situation out of which our early immigrants sprang. In the late 1800s, Subcarpathian Rus' was the most backward, most economically depressed area of Europe. Survival was the prime — perhaps even the only — concern of the majority of the Carpatho-Rusyn population. Hungry people aren't concerned with whether they are Rusyn, Ukrainian, Slovak, Magyar, or Russian. They are concerned with being fed. And as their prime concern, survival is what drove them to America. The great Rusyn immigration at the turn of the century was not an ideological one. It was not initiated by Magyar ethnic pressure. It was not to secure religious freedom. It was to escape an economic hell that pushed Rusyn peasants to the brink of desperation. Ideological and religious freedom were simply fringe benefits in the move to a better economic life in America.

In light of that situation, it is easy to see why a nationalist tendency has not been of prime importance to Rusyns in America; nor could it become important today. History bears this out. The Rusyn-American community never agreed on its national or ethnic affiliation. Some saw themselves as Slovaks, some Rusyns, some Russians, etc. But what was most important here was what was important in Europe — whether there was bread on the table. Second to this, was that Rusyns be allowed to do things in their own way, and an ethnic or national designation for that way was unimportant. It didn't matter all that much if you called Rusyn culture Slovak, Russian, or Rusyn, just as long as it was "po našomu."

Bringing us up to date, what does all this mean to the Rusyn-American community today? Rusyns are in the American mainstream, so basic survival is no longer their prime concern. Therefore, their second objective moves up. They now have the luxury of investigating their background and determining how it has influenced their lives. And that is exactly what Dr. Magocsi and other leading Rusyn Americans are offering them — education about their past. Perhaps Professor Markus' criticism is, then, that this story of the past, this culture, is incorrectly, or at least incompletely, named.

The final question: Do we then call this Carpathian culture Rusyn or Ukrainian? Examining the options, we Rusyn Americans are really left no choice. Rusyn is an apolitical term. It is a term used by our ancestors centuries before the concept of Ukraine existed. It implies allegiance to no present state. It offers only an allegiance to the past and a frail continuity with a people existing today across the ocean. For Rusyn-Americans, their concept of ethnicity is largely a romantic one. They want to know their past, their ancestors' ways, where they belong in the scheme of family and community. But they have no need to nurture ties to an existing people or to work towards a free state. They already have both. They are Americans in the United States of America and they are of Carpatho-Rusyn background.

John J. Righetti, Director
Carpathian Youth Choir and Dancers
Monessen, Pennsylvania

Dear Dr. Magocsi:

First of all, I'd like to say that I've very much enjoyed reading your different works about the Rusyn people. I was totally fascinated reading a copy of *The Shaping of a National Identity.* Since then I've developed a great interest in the Rusyn people. Part of this interest has been fueled by similarities which exist between the situation of the Rusyn people and the people of southeastern Silesia, from where my ancestors come. Many of these similarities are only superficial. But I understand very well the problem that the Rusyns have gone through in developing a national identity, because the people of southeastern Silesia have experienced the same thing. Bordered by Poland, Moravia, Bohemia, and Slovakia, and subject to a strong Germanizing influence, the people of southeastern Silesia have never really developed their own national identity. Their dialect they call simply "po našem" (in our own way). So, I am able to sympathize with the Rusyns who have experienced problems in developing their own national identity.

I just finished reading the Fall 1981 issue of *Carpatho-Rusyn American.* I personally think that you and the personnel of the Carpatho-Rusyn Research Center should be congratulated for your efforts on behalf of Americans of Rusyn descent. I think that Professor Markus is unfairly critical of your work and the work of the Research Center. Professor Markus doesn't understand that the Rusyn people in America as a community have developed differently from their kinsmen in the old country. A similar situation exists in Texas, where there is a large section of central Texas inhabited by people of Moravian and Silesian descent. Called Czechs, these Texans of Moravian descent speak their own dialect and differ in many ways from Bohemian Czechs. This community has retained many customs and folkways that have died out in the old country. In some ways it seems as if the Moravci, as they call themselves, are more loyal to the traditions of their ancestors than are their kinsmen in today's Czechoslovakia. This community has developed on its own and in no way is it a mirror image of modern-day Moravia. Having met in the past year many immigrants from Czechoslovakia, I find that it is quite hard for them to understand the Moravian people of Texas. Of course, most of the immigrants are young and are much more interested in popular American culture.

I am somewhat familiar with the recent history of the Rusyn people. I know that Americans of Rusyn descent have not experienced the political events and tragedies that the European Rusyns have. Americans of Rusyn descent as a community have followed a different line of development than have their European kinsmen. This may be difficult for someone born and raised in Europe to understand. In my opinion, the development of "The Greater Ukrainian National Conception," as Professor Markus terms it, is primarily indebted to the Soviet Union for its inception.

I would like to encourage you and your associates at the Carpatho-Rusyn Research Center to continue your work, which I feel is a very worthwhile undertaking. I don't think Professor Markus' criticism is in any way valid. I'd also like to say that I have a great interest in different Slavic dialects. I think you are to be commended for publishing your two phrase books, *Let's Speak Rusyn.* I think it is important that you've taken the time to research these dialects and preserve them in the form of books. Apparently this type of research doesn't interest Professor Markus.

Kevin J. Hannan
Catholic Czech Club Historical Society
Dallas, Texas

NEWS OF OUR CENTER

With the end of 1981 we completed the fourth full year of our operations. We are pleased to report that during these years we have been able to operate on a break-even financial basis and to fulfill the goals stated in our original charter: to publish and/or distribute scholarly and educational materials pertaining to the Carpatho-Rusyn heritage in Europe and the United States. In terms of statistics, totals for the four year period 1978 through 1981 are the following:

Items sold	5,181
Orders fulfilled	2,061
Books published	5
Offprints reprinted	9
Newsletters published	16
Total number of newsletters sold	7,792
Average number of quarterly newsletter subscribers	487

Behind these dry statistics can be seen a rather remarkable growth of interest in Carpatho-Rusyn culture. More than 2,000 readers have purchased 12,973 books, pamphlets, and newsletters from our Center. Many of the titles we distribute come from prestigious publishing houses, like Harvard University Press. We have also published five books carrying our own imprint, all of which have received positive reviews.

It seems that the Carpatho-Rusyn language is what interests our readers most, since three of our five "best sellers" deal with language.

Title	Copies Sold 1978-1981
Let's Speak Rusyn (Bisidujme po-rus'kȳ)	829
Let's Speak Rusyn (Hovorim po-rus'kȳ)	672
Shaping of a National Identity	579
Language Question Among the Subcarpathian Rusyns	393
Map of Uhro-Rus	261

In this regard, it is interesting to note that the original publisher of *Bisidujme po-rus'kȳ* previously sold more than 800 copies between 1976 and 1977.

Our ability to distribute high-quality products at very reasonable prices is due to the efficiency of a modestly reimbursed order-fulfillment person and to the dedication of the editor, business managers, and writers for the *Carpatho-Rusyn American*, none of whom is reimbursed. We also accrue certain advantages from our status as a not-for-profit educational corporation, and we have been fortunate to serve a cooperative and honest clientele — during the four years of fulfilling 2,061 orders, we have had no problems in receiving payment. Finally, we have enjoyed the support of several church hierarchs, clergy, and fraternal leaders of all faiths and orientations who have continually provided us with encouragment in our work. To all of you we are extremely grateful.

This does not mean, however, that the operations of the Carpatho-Rusyn Research Center are without any difficulties. Constantly rising postage costs make the sending of books especially expensive. Of particular concern is the problem of subscription renewals to the *Carpatho-Rusyn American*. During the past three years an average of 115 individuals per year have not resubscribed. Some indeed may not want to continue their subscription; many, however, simply forget to resubscribe. Since we cannot afford to become computerized, keeping after forgetful subscribers is very time-consuming and costly.

In spite of these difficulties we can look back on our first four years with some satisfaction, especially in knowing that we have been able to provide information to hundreds of individuals and libraries who otherwise may not have had access to the achievements of Carpatho-Rusyn culture.

RECENT ACTIVITIES

Johnstown, Pa.: During the fall semester, 1981, liturgical chant of Subcarpathian Rus' *(prostopinie)* was taught at Christ the Saviour Carpatho-Russian Orthodox Seminary. A Cantors' Training Program was offered in the Evening Studies Division by Msgr. Michael Slovesko.

Toronto, Ont.: On November 17, Dr. Paul R. Magocsi of the University of Toronto delivered an illustrated lecture on Subcarpathian architecture and painting at York University. His lecture preceded the screening of "Zakhar Berkut," a Soviet film based on a tale by Ivan Franko about the thirteenth-century defense of the Carpathians against the invading Mongols.

Lakewood, Oh.: On December 6, the Carpathians, a folk ensemble at St. Nicholas Byzantine Catholic Church in Barberton, Oh., performed a traditional Carpatho-Rusyn Bethlehem play at the annual St. Nicholas Day Banquet for the Greater Cleveland area sponsored by the Diocese of Parma. The group's director is James Senderak, assisted by Linda Benya. Rita Benya directs the folk choir, and Jerry Jumba is the group's instructor.

Barberton, Oh.: On December 20, St. Nicholas Church offered a Christmas Eve Holy Supper *(svjatȳj večer)* for the entire parish, at which the Carpathians ensemble performed the Bethlehem play and sang traditional carols. Highly supportive of the ensemble and ethnic culture preservation is the rector, Father Robert Yarnovitz.

Joliet, Ill.: From March 15-27, St. Mary's Byzantine Catholic School hosted a two-week Rusyn Cultural Roots Workshop sponsored by the Diocese of Parma and conducted by Diocesan Cultural Worker Jerry Jumba.

FUTURE ACTIVITIES

Kent, Oh.: On May 15-16, the Carpathians from Barberton, Oh., will perform Rusyn folksongs and dances at Kent State University.

Pittsburgh, Pa.: Between May 27-29, the Slavjane Folk Ensemble of Holy Ghost Byzantine Catholic Church in McKees Rocks, Pa., under the direction of Jack Poloka, will represent Carpatho-Rusyn folk culture in song and dance at the 26th annual Pittsburgh Folk Festival to be held at the Convention Center. Present at the crafts display booth will be Larry Bosonjak, showing his Rusyn wood carvings, leather goods, and lithographs.

UPDATE

McKeesport, Pa.: Rusynŷ is alive and well. The past year has been an active one for Rusynŷ, a Carpatho-Rusyn folk ensemble founded in the summer of 1978 at St. Nicholas Byzantine Catholic Church. The fifty members have been bringing the fun and excitement of Carpatho-Rusyn folk culture to hundreds of people in Western Pennsylvania.

August, 1981, marked the group's fourth performance at McKeesport's "International Village" folk festival. On September 13 and October 24, they were featured performers at banquets for Archbishop Stephan J. Kocisko, Metropolitan of the Byzantine Eparchy of Pittsburgh, who was celebrating forty years as a priest and twenty-five years as Bishop.

On December 3, the United Societies fraternal — Sobranije — presented Rusynŷ with a $1000 grant, the third such grant in their four year history. Later in December, the group performed at St. Andrew the Apostle parish in Gibsonia, Pa., at a St. Nicholas Day celebration.

A weekend workshop for the group at the end of February initiated a challenging program for Rusynŷ members. Many of the group's young people are involved with musical instruments and have begun developing their musical talents to prepare a mini-concert by summer. Instrument rehearsals are conducted by Tom Katrenich and coordinated by Jerry Jumba. One aim of this program is to present Carpatho-Rusyn folk music to audiences using today's musical instruments.

Besides the February workshop, for most of the bitter winter in Western Pennsylvania, Rusynŷ was "dormant," much like the Carpathian Bear on the Rusyn flag who stays warm and quiet during this season. However, plans are underway for an exciting spring and summer. The City of Pittsburgh has invited Rusynŷ to return to the Pittsburgh Ethnic Day Parade and celebration to be held Saturday, May 22. In addition, McKeesport officials have already initiated plans for "International Village 1982," which will take place August 17-19 in McKeesport, and Rusynŷ will be there.

Rusynŷ is sponsored by St. Nicholas Church in McKeesport, and is co-sponsored by the United Societies. The group is available for performances primarily in the Western Pennsylvania area. For more information about the group, contact Andrew Kovaly or Ed Jones, Co-directors, at this address: Rusynŷ, c/o United Societies, 613 Sinclair Street, McKeesport, Pa., 15132.

RECENT PUBLICATIONS 1978

With this issue, we continue our survey of recent publications compiled by Philip Michaels. These are from 1978 and will be listed alphabetically. Many of these works are from Eastern Europe and are difficult to obtain. Most, however, can be found in research libraries of major universities (California, Harvard, Indiana, Toronto, Yale) or in institutions like the Library of Congress, New York Public Library, and Cleveland Public Library. Local libraries can often obtain these works through interlibrary loan. Titles which can be purchased will be designated as such. — Editor

Brügel, J. W. "Podkarpatská Rus: neznámý případ sovětské agrese" (Subcarpathian Rus': An Unknown Example of Soviet Agression), *Proměny*, Vol. XV, No. 4 (Montreal, 1978), pp. 61-77 and Vol. XVI, No. 1 (1979), pp. 75-83.

This extensive Czech-language article stresses how Stalin, in cooperation with Czechoslovak Communist leaders resident in Moscow during World II, already prepared the way for the eventual incorporation of Subcarpathian Rus' into the Soviet Union in 1945. The author cites at length several documents to support his arguments.

Duklja, Vol. XXVI, Nos. 1-6 (Prešov, 1978), 80 pp. each issue.

This volume of *Duklja* features the latest literary works by Ukrainian-language authors from the Prešov Region in Czechoslovakia as well as from the neighboring Transcarpathian Oblast' of the Soviet Ukraine. The number of scholarly studies on Prešov Region Rusyns is limited, the most important being an analysis with excerpts of Aleksander Pavlovyč's previously unpublished collection of poems (1847) by A. Šlepec'kyj; a study of Fedir Lazoryk as a folklorist by M. Hyrjak; and a survey of publishing activity in the Prešov Region after 1945 by Ju. Kundrat. There are also many articles devoted to personal and institutional jubilees, including the 30th anniversary of Prešov's Ukrainian-language radio station and a biographical dictionary (with photographs) of 53 intellectual leaders in the Prešov Region.

Hvozda, Ivan, ed. *Derev''jana architektura ukrajins'kych Karpat/Wooden Architecture of the Ukrainian Carpathians.* New York: Lemko Research Foundation, 1978, 286 p.

This large-format, handsomely-printed volume contains 178 plates of wooden churches, belfries, houses, and other structures located in the Lemkian region of present-day southeastern Poland. The plates represent watercolor drawings done by Antin Varyvoda in the 1930s. Since many of these structures were destroyed during and after World War II, their illustrations have historic documentary value.

The 68-page introduction contains 5 essays in Ukrainian by several authors on wooden architecture in the Lemkian region and a sixth essay in English by the artist Varyvoda on building techniques.
(Available from the Lemko Research Foundation, P.O. Box 651, Cooper Station, New York, N.Y. 10003, for $30.00).

Hyrjak, Mychajlo, ed. *Ukrajins 'ki narodni kazky Schidnoji Slovaččyny* (Ukrainian Folk Tales from Eastern Slovakia), Vol. VI. Bratislava: Slovenské pedagogické nakladatel'stvo, 1978, 304 p.

This latest volume contains 61 folk tales, all taken from five villages (Čabiny, Valentovce, Varechovce, Vydraň, Zbudská Bela) located in the upper valley of the Laborec River. The texts are in the Carpatho-Rusyn dialectal variants of the Laborec region; the analyses and notes by the editor are in Ukrainian.

OUR FRONT COVER

Orthodox Cathedral Church (Sobor), Užhorod, built in the early 1930s, today a warehouse. Photographed 1970.

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U.S. Postage
PAID
Madison, Wisconsin
Permit No. 974

THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Published four times a year by the
Carpatho-Rusyn Research Center, Inc.

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North Madison, Ohio 44057

CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Vol. V, No. 2 Summer 1982

FROM THE EDITOR

In the present issue, we are continuing a series of commentaries in response to the Markus-Magocsi discussion excerpted in the *Carpatho-Rusyn American*, Vol. IV, No. 3 (Fall 1981) as it applied to the activities of the Carpatho-Rusyn Research Center. As in the last issue, our writers are again of extremely varied backgrounds, professions, and views. George Y. Shevelov is an émigré from Soviet Ukraine, a brilliant scholar, a former editor-in-chief of the important Ukrainian journal *Sučasnist'*, a professor-emeritus of Columbia University, and president of the Ukrainian Academy of Arts and Sciences in the United States. In his commentary, he concentrates particularly on Carpatho-Rusyns in the homeland, offering both scholarly and personal observations. As a linguist, he perceives language as the most important factor in defining the ethnicity of Carpatho-Rusyns as Ukrainian. At the same time, he acknowledges the significant cultural divergence of the Transcarpathian area from the mainstream Ukraine. Finally, he encourages friendly contacts and cooperation between Ukrainians and Rusyns in the context of the United States.

Our second writer, Rev. Evan Lowig, is a recent graduate of St. Vladimir's Orthodox Seminary in New York. He considers Ukrainians and Carpatho-Rusyns at best "cousins." His views are based on extensive contacts with Ukrainian and Carpatho-Rusyn immigrants and their second and third generation descendents in Canada and the United States. He emphasizes the quality of change in a people's national identity and warns against any view which states that nationality is "eternal and unchanging." Like Professor Shevelov, Rev. Lowig is in favor of an openminded dialogue between the Ukrainian and Carpatho-Rusyn communities.

Our third writer, Orestes J. Mihaly, Assistant Attorney General of the State of New York, was himself the subject of a feature story in the *C-RA*, Vol. III, No. 1 (Spring 1980). In the present issue, he offers a brief, powerful statement on the Markus-Magocsi discussion and on the issues which it concerns. He insists on the "separate identity" of the Carpatho-Rusyn immigrants and their descendants which survived, although not without losses, the pressures of surrounding Slavic groups in immigration.

The call of Orestes Mihaly's statement is also echoed in another letter we received not long ago. Margaret Murvay, a subscriber to the newsletter from Berlin Center, Ohio, sent a donation of $25 to the Carpatho-Rusyn Research Center and accompanied the gift with a note expressing simply and beautifully what so many of our readers have experienced. While her letter is not an intentional commentary on the Markus-Magocsi exchange, we thought it enlightening to consider her remarks in the context of the diverse views we have been presenting. Margaret Murvay lived in Subcarpathian Rus' until a few years before the outbreak of World War II. Unlike the majority of Rusyn immigrants who are from today's Slovakia, Margaret comes from a region which became part of Soviet Ukraine after the war. Her identity, she says, is Rusyn — "Rusnak." Her "national anthem" is well-known among Rusyn immigrants in this country, whether their roots are in Rusyn areas of Subcarpathia or eastern Slovakia. Yes, her letter is a kind of commentary on the issues of the Markus-Magocsi discussion, so we print it here along with a warm thank you for her generous gift.

Dear Editor:

Thank you for giving me roots.

I was born in Chust, Marmaroš, Subcarpathia, in today's Soviet Union. My dear late father immigrated to Canada in 1929, and my mother and I left our homeland in 1934. I was raised in Sudbury, Ontario, Canada; met my husband during World War II; and have lived in Ohio for the past 35 years.

In Chust, I attended the first two grades of school. Although we were part of the Czechoslovak Republic, I remember being taught the Russian [Cyrillic] alphabet and singing the national anthem that went "Podkarpatski Rusynŷ." My parents spoke Rusnak and related Slavic languages, as well as fluent Hungarian. Since there were practically no Rusnaks in the Sudbury area, I found it difficult to relate to any of the various nationalities that dominated our ethnic neighborhood. I used to wonder, as I grew up, why my family or I were unable to form strong ties to any of the clubs or groups that organized around us.

My grandparents and parents were forced to live with many changes of government, laws, and languages. That is why they left their native land, and in the moving lost the security of belonging.

The seeds of our ancestors are planted within all our souls. Time and age nourishes them, and in the growing we learn about the present, but yearn for the past. Through much reading and listening, I have come to know that the Carpatho-Rusyns are a gentle people who love God, are very generous, and are always ready to help any who ask for it.

I am enclosing a check toward your work, and thank you again.

Margaret Murvay

ANATOLIJ KRALYC'KYJ (1835-1894)

The nineteenth century witnessed national revivals among numerous peoples in both western and eastern Europe. These revivals were a time when a small group of leaders known as the intelligentsia took upon themselves the task of discovering and codifying the language, literature, folklore, and history of their respective peoples or national groups. The intelligentsia then proceeded to educate the people whom they represented, in order to make them aware of their own cultural heritage and to give them a national identity. Among Carpatho-Rusyns, the most outstanding national awakener was Aleksander Duchnovyč (see his biography in the *Carpatho-Rusyn American,* Vol. I, No. 1, 1978), who was active during the 1850s and 1860s. The next generation of Rusyn intelligentsia also played an important role in the national revival during the last decades

of the nineteenth century. Among the leaders at that time was Reverend Anatolij Kralyc'kyj.

Kralyc'kyj was born in 1835 in the Carpatho-Rusyn village of Čabiny, in what is today the Prešov Region of northeastern Slovakia. After attending elementary school at the nearby monastery of Krasný Brod, the young Aleksander (his name at birth) attended *gymnasium* in Prešov, where he first met his life-long mentor Duchnovyč. Under the latter's influence, Kralyc'kyj became a Basilian monk, adopting as his monastic name Anatolij; and after graduating from the Užhorod Theological Seminary, he was ordained a Greek Catholic priest in 1858.

Kralyc'kyj began his career away from home as a teacher at the Greek Catholic monastery at Máriapócs. Although he was not immediately among his Rusyn people (Máriapócs on the Hungarian plain was the religious center of Hungarian and magyarized Rusyn Greek Catholics) Kralyc'kyj nonetheless maintained contact with his homeland, becoming in 1866 secretary of the first Carpatho-Rusyn cultural society, the Society of St. Basil the Great in Užhorod, and writing for the first Carpatho-Rusyn newspaper, *Svit* (Užhorod, 1867-70). Finally, in 1869, Kralyc'kyj returned home, after he had been chosen archimandrite of the historic St. Nicholas Monastery at Černeča Hora near Mukačevo, a post he held until his death in 1894.

Because of his monastic calling, Kralyc'kyj was not directly involved in Carpatho-Rusyn public life. His name is remembered, however, because he wrote numerous literary, historic, and ethnographic works that instilled in his readers a sense of pride in their rich past and thereby helped to preserve the Carpatho-Rusyn national heritage. Kralyc'kyj's emphasis on the importance of historical awareness was poignantly expressed in the opening paragraph to his first published work of prose, *The Shepherd in the Highlands (Pastyr v poloninach,* 1860):

> Come here, sons of glorious Rus' and stand around me . . . . A magnificent thing is revealed to the eyes of our native son when, in the embrace of holy ecstasy, his eyes look into the depths of the past, into the antiquity of his people.

To be sure, Kralyc'kyj lived and worked at a time when his message was difficult to convey and unlikely to be accepted. This is because during the last decades of the nineteenth century, the Hungarian Kingdom—that multinational state in which Carpatho-Rusyns lived—set out on a political course whose aim was to magyarize, if possible, all its inhabitants. Therefore, most educated Rusyns gave up their mother tongue and customs and became instead assimilated Hungarians. Kralyc'kyj fought against this trend, even if it meant publishing his works elsewhere, as in neighbouring Galicia to the north. In study after study, whether in scholarly-like descriptive works or impressionistic literary writings, Kralyc'kyj pointed out the distinctiveness of Carpatho-Rusyn language and folklore, and he stressed that their historical and religious roots are derived from the East. In this regard, his most famous work, *Prince Laborec'*, (*Knjaz' Laborec'* 1863), stressed two themes dear to the hearts of all Carpatho-Rusyn patriots: (1) that the semi-legendary ninth-century Prince Laborec' ruled over Rusyns before the coming of the Magyars to the Danubian Basin; and (2) that the ancestors of the already Christian Carpatho-Rusyns came from Kievan Rus' in the east.

To be sure, the Carpatho-Rusyn national revival waned during Kralyc'kyj's lifetime, and most of his contemporaries did in fact assimilate to Hungarian culture. Nonetheless, his continued efforts at cultural preservation were not in vain, because a few decades after his death and under the new political circumstances following World War I, Anatolij Kralyc'kyj's hopes for revival of Carpatho-Rusyn culture were finally fulfilled.

Philip Michaels

OUR READERS SPEAK

The following remarks are in response to articles by Professors Vasyl Markus and Paul R. Magocsi published in the Carpatho-Rusyn American *(Vol. IV, No. 3, 1981). This series of responses to the Magocsi-Markus discussion was initiated in Vol. V, No. 1 (Spring, 1982). — Editor*

Dear Editor:

I grew up, received my formal education, and started my teaching and scholarly career in Kharkiv, far away from Transcarpathia. I never set foot in that remote land. I have several good friends among Americans of Transcarpathian descent, all of Ukrainian convictions. To my shame, I never met or talked to any American of Transcarpathian descent of different convictions, except on occasions with Professors Magocsi and Krafcik.

Nevertheless, I was pleased indeed to have gotten an invitation from the editor of *Carpatho-Rusyn American* to express some of my impressions and thoughts in connection with the Markus-Magocsi discussion (the beginning of which I prompted by publishing, as former editor-in-chief of *Sučasnist'*, the first article by Dr. Markus). The motivations for my conclusions regarding the issues at hand emerge from my opinions as a scholar and my convictions as an individual person.

For the scholar of linguistics who specializes in Slavic languages in general and in the Ukrainian language in particular, Transcarpathia is a fascinating land. The variety of Transcarpathian dialects is unique in the entire Ukrainian language territory. Their historical ties with the Ukrainian dialects on the other side of the Carpathians enable the scholar to shed light on many aspects of the linguistic and general history of that area as well as of many other Ukrainian areas. Attempts at creating a common standard language in Transcarpathia, independently of their outcome, are of major interest to anyone who studies the problems of the formation of standard (literary) languages. And what a wealth of linguistic and human aspects in these historical ups and downs! One finds comic situations: as in every language discussion, the judgments and demands of some laymen inadvertently are quite funny. There are also tragic episodes as, for instance, the annihilation of Avhustyn Vološyn, who was not only the president of the short-lived regional government, but foremostly an active participant in long-lasting language conflicts. Recently, in 1981, I went in detail through the history of the language question in Transcarpathia in the years 1900-1945. While this is not the place to expound my findings, suffice it to say that the work was engrossing.

As a person and as a Ukrainian patriot (of which I do not want to make any secret), I am deeply interested in these matters, too. Both Markus and Magocsi agree that, as of now, the question of the national identity of the Rusyns of Transcarpathia — if we name them holding to historical tradition — has been decided in their country in favor of Ukrainian. Let us be aware that the price paid for that is high: the destruction of most regional cultural traditions is but one of the losses. Let us also be aware that to the Soviet government the promotion of the Ukrainian language is nothing more than a step toward Russification in which the Transcarpathians are to share in their destruction as a specific community with the rest of the Ukrainian people. In that sense, the language struggle in Transcarpathia is not a closed issue after 1945. In light of the decisions of the Tashkent conference of May 22-24, 1979, the general bilingualism of all non-Russians is a step toward Russian monolinguilism. Since then, these decisions have been enforced most aggressively and ferociously. The language conflicts in the Ukraine, including Transcarpathia, are being pushed relentlessly toward a final and possibly tragic showdown. An eloquent document of the situation is the desperate appeal of the Transcarpathian Jurij Badzjo, written — though forbidden — in Kiev and published in *Sučasnist'*.

But by no means are all historical processes irreversible. The future is unknown to us. And therein lies a possibility which may be open to American Ukrainians and American Transcarpathian Rusyns. We know the important, perhaps decisive role the American Rusyns played in the shaping of the political and cultural situation of the region after the end of World War I. Such a situation may be repeated. Viewed from this angle, the present abyss between the rest of the American Ukrainians and the Transcarpathian Rusyns is not in the interest of both groups.

As a linguist I have no doubt that Transcarpathians are Ukrainians. I also am aware of serious cultural differences which have existed in the past. They have ceased or are ceasing to exist in the regions of our origin. Kharkiv and Užhorod now are in the same boat. But here, thank God, there is no danger that cultural differences will be forcefully eradicated under conditions of American democracy. Mutual acquaintance, friendship, and understanding are possible now in all fields and on all levels — from ecclesiastic and cultural to political and economic — and they will be beneficial for both parties. The long feud is devoid of its motivation now. It lasts only by virtue of blind tradition and irrational stubbornness. I cannot but join Magocsi's appeal for such openness and cultural exchanges on both sides of that imaginary barricade. Not for merger do I opt, not for destruction of various regional traditions, but for their fostering and flourishing, not in isolation but in friendly contacts and mutual support, which may and should, on appropriate occasions, lead to common actions.

Herein I see the sense of the Markus-Magocsi discussion.

George Y. Shevelov, President
Ukrainian Academy of Arts and Sciences
in the United States

Dear Editor:

Attempts are now being made to initiate an on-going process of dialogue between the Carpatho-Rusyn community in America and its Ukrainian counterpart. Writing as a Czech with unashamedly Rusynophile convictions, I must say that I sincerely hope this enterprise does not turn into a Trojan Horse for the Ukrainian cause. This is my considered opinion, not because I am opposed to a rapprochement between these two *related but distinct* ethnic groups, nor because I am anti-Ukrainian. Rather, it is because, on the basis of both extensive personal experience and research, I have come to the conclusion that while Carpatho-Rusyns who would deny the existence of a Ukrainian national identity and above all of the Ukrainian language are a tiny, unrepresentative minority within their own ethnic group, Ukrainians in America *en masse* are taught (as part of the Ukrainian ideology) that Carpatho-Rusyns are merely backward Western Ukrainians who need to be enlightened about their origins and that the vernacular of the Carpatho-Rusyn people is a family of dialects which belongs to Ukrainian. The violent attacks the Ukrainian academic community has periodically made on Paul R. Magocsi are testimony to that.

Of necessity, representatives of the two sides will have to discuss historical issues. The shaping of both national identities is included among these. It seems fairly common among Ukrainians to be very anachronistic concerning their self-perception and, therefore, to regard the existence of the Ukrainian nationality as virtually eternal and unchanging. For this reason, in order for a Rusyn-Ukrainian dialogue to be fruitful, I believe that the participants must examine thoroughly the literary movement of the nineteenth century in both Galicia and Great Ukraine, and above all the political, *national, and social* revolution of 1917-1921 which more than any other factor contributed to the universal acceptance of Ukrainianism by the Ukrainian people themselves. In this connection it is imperative that the Ukrainian ethnic and linguistic solution for Subcarpathian Rus' also be examined. Last but not least, a long hard look should be taken at the evolution of the Ukrainian community in America (particularly during the crucial years 1876-1914), keeping in mind that Ukrainian-Americans are predominantly Galician, which means that not too long ago they would have been identified as Rusyns and that their own native dialects are somewhat removed from literary Ukrainian.

In conclusion, let me say that discussion and dialogue between the Rusyn and Ukrainian communities might be mutually beneficial, but only if openmindedness prevails on both sides. No doubt, both Rusyns and Ukrainians in America stand to gain from a new understanding of their common heritage and an appreciation of the significant cultural and linguistic factors that make each community a separate entity. Rejecting *a priori* the melting pot as a viable model for ethnic groups in the United States, I believe that we can call on the Rusyn and Ukrainian people in America to form a strategic alliance for the advancement of their interests. If this call is to become a reality, however, the last remnants of reactionary anti-Ukrainianism should be laid to rest by the Rusyn community. But above all, Ukrainians must recognize the integral existence of their "cousins" the Carpatho-Rusyns.

Reverend Evan Lowig
Orthodox Church in America

Dear Editor:

The Markus-Magocsi exchange typifies the debate that has existed as far back as my memory allows. It is incredible that so much energy is expended by our dear Ukrainian friends of every station in life to make "our people" something which they are not. In America, we have been able to survive with a separate identity in spite of the tremendous pressures to conform and to become either Slovak, or Ukrainian, or Russian, something akin to the peer pressure that leads our children into habits and customs both good and bad.

Our forefathers here in America, while struggling with nomenclature, nonetheless preserved the identity of their people perhaps even better than in the old country. It was with the appearance of Dr. Magocsi on the American scene, however, that our people were finally able to read in English the involved historical evolution of our people in the Carpathians and to begin to understand it from an unbiased scholar and historian.

I agree with Dr. Markus that Dr. Magocsi is the "intellectual mentor" of our people. By a stroke of luck he is unaffiliated with either the Byzantine or Orthodox faiths and their establishments and thus can be objective in his approach and conclusions. A century later he becomes another "Duchnovyč" of our people, whether he denies it or not.

America has been called great because it is the melting pot of peoples. However, it is great precisely because the cauldron's work was not completely successful. It is the ability to preserve and foster ethnic identities of all sorts in the greater American culture that makes America — "America the Beautiful." Suppression of identity should not be our goal, but rather the understanding and appreciation of each other's strengths and weaknesses. Indeed, was it not the Soviet desire to acquire the Carpathian mountain passes for military purposes which led to the annexation of our lands into the Ukraine at the end of World War II that suppressed a non-Ukrainian identity there? Let us cease the debates and strive for understanding!

Orestes J. Mihaly
Assistant Attorney General of the State of New York

RECENT PUBLICATIONS 1978 (continued)

Kločurak, Stepan. *Do voli: spomyny* (Striving for Freedom: Memoirs). New York: Carpathian Alliance, 1978, 189 p.

Stepan Kločurak was a Hucul from Jasynja, the easternmost corner of Subcarpathian Rus', who in 1919 led a group of local Rusyns that drove out the Hungarian gendarmes and set up an independent "Hucul Republic." This republic lasted for six months, until the Romanians occupied the region in June 1919, and then turned it over to Czechoslovakia one year later.

Kločurak's Ukrainian-language memoirs, *Do voli*, provide for the first time much detail on this little-known chapter of modern Subcarpathian history. Included are texts of several protocols from the period. Unfortunately, Kločurak's memoirs end in late 1919, and nothing is said about the author's experiences as political activist during the years of Czechoslovak rule (1919-38), autonomy (1939-39), his imprisonment in the Soviet Union (1945-56), or his later years in Prague (since 1956).

Kočyš, Mykola M. *Lyngvystyčny roboty* (Linguistic Studies), compiled by Djura Varga. Novi Sad: Ruske Slovo, 1978, 296 p.

Mykola Kočyš is undoubtedly the most important linguist among the Vojvodinian (Bačka) Rusyns of Yugoslavia in the twentieth century. Through numerous scholarly studies, grammars, and other texts, he established the norms for the literary language used by the Vojvodinian Rusyns since World War II. Until his untimely death in 1975, he also held the first Chair of Rusyn Studies at the University of Novi Sad.

This collection consists of 46 articles, all but two of which appeared between 1965 and 1974 in various Yugoslav journals. The majority (39) of the articles are written in Vojvodinian Rusyn, the remainder in Serbo-Croatian. All deal with the Vojvodinian Rusyn language and are grouped in the following categories: history of the language and its present status, morphology, syntax, lexicography, stylistics, orthography, individual orthographic variants, onomastics, pedagogy, and textbooks. This book is essential for anyone wishing to know about Vojvodinian Rusyn, the youngest of the East Slavic languages.

Kovač, Fedir. *Slovo pro poeziju ta poetiv: literaturno-krytyčni narysy* (A Word About Poetry and Poets: Literary Critical Outlines). Naukovo-populjarna biblioteka CK KSUT, No. 10. Prešov, 1978, 182 p.

The literary historian, Fedir Kovač, has with this volume contributed his most comprehensive analysis of post-World War II Ukrainian-language writers in the Rusyn-inhabited Prešov Region of eastern Slovakia. This monograph includes individual chapters on the poetry of V. Hajnyj, S. Makara, J, Zbihlej, P. Gula, S. Hostynjak, I. Halajda, M. Drobnjak, M. Nemet, M. Bobak, and M. Njachaj.

Kyrčiv, Roman F. *Etnohrafične doslidženija Bojkivščyny* (Ethnographic Research on the Boikian Region). Kiev: Naukova dumka, 1978, 175 p.

The Boikian Region is one of the three ethnolinguistic territories in the Carpathian Mountains. In Subcarpathian Rus', it covers the territory of former Ung (Už), Bereg, and Ugocsa (Ugoča) counties, including the cities and towns of Užhorod, Mukačevo, Svaljava, and Sevljuš. This Ukrainian-language monograph by Roman Kyrčiv traces the history of ethnographic research on the Boikian Region that was carried out by local Rusyn, Galician-Ukrainian, Hungarian, and Czech scholars during the late nineteenth and twentieth centuries. Although the book deals with the Boikian region on both sides of the Carpathian Mountains, several sections are devoted exclusively to Subcarpathian Rus'.

Krempa, Ivan. "Připojení Zakarpatské Ukrajiny k Československu" (The Unification of the Transcarpathian Ukraine With Czechoslovakia), *Československý časopis historický,* XXVI, 5 (Prague, 1978), pp. 713-739.

This extensive Czech-language article treats the much written about problem of the Subcarpathian Rusyn decision to unite with Czechoslovakia in 1919. Basing his study on Prague archival sources, the author focuses on the first two years of Czechoslovak rule. He stresses the activity of the Rusyn-American leader, Gregory Žatkovič (see biography in the C-RA, Vol. II, No. 3, 1979); criticizes the Prague government for not fulfilling its promises of autonomy; and disclaims the view that Rusyns voluntarily united with Czechoslovakia.

Magocsi, Paul R. "Le rôle de Sigismond de Luxembourg dans l'histoire des rusines" (The Role of Sigismund of Luxembourg in the History of the Rusyns), *d'Letzeburger Land,* XXV, 47 (Luxembourg, 1978), pp. 13-14.

Sigismund of Luxembourg reigned as King of Hungary from 1387 to 1437. This French-language study discusses Sigismund's foreign policy in the east that brought him into contact with a prince from the Grand Duchy of Lithuania, Fedor Korjatovyč (see biography in the C-RA, Vol. V, No. 1, 1982). When the latter was forced to leave his homeland, Sigismund welcomed him and gave him land around Mukačevo. Korjatovyč fortified the castle of Mukačevo and was instrumental in promoting the development of the St. Nicholas Monastery on Černeča Hora near Mukačevo. As a result of this activity, Korjatovyč became one of the earliest and best-known Rusyn national heroes.

Magocsi, Paul R. "Rusyn-American Ethnic Literature," in *Ethnic Literatures since 1776: The Many Voices of America,* Vol. II (Lubbock, Texas: Texas Tech University, 1978), pp. 503-520.

This is the first discussion in any language about the literary production of Carpatho-Rusyn immigrants. After a brief historical survey of the community, the author focuses on five themes that dominated immigrant literature: adjustment to American society, relations with the homeland, village life in the homeland, national allegiance, and religious concerns. The works of several authors are discussed, and Emilij Kubek, the only novelist, is considered the best. (Available from the Carpatho-Rusyn Research Center for $2.50).

Magocsi, Paul R. *The Shaping of a National Identity: Subcarpathian Rus', 1848-1948.* Cambridge, Mass. and London, England: Harvard University Press, 1978, XVI, 640 p.

The problem of national identity among Rusyns has caused endless speculation and controversy. This widely-acclaimed encyclopedic work by Dr. Magocsi is the most comprehensive work to appear on the subject in any language. The first 275 pages of text comprise 14 chapters on historical writing, language, literature and cultural organizations, education, religion, and local, national and international politics. Then follows an appendix on the problem of nomenclature, biographies of 81 national leaders, an anthology of 25 texts illustrating various written languages used by Rusyns, 6 statistical tables, and 1,373 notes. Finally there are 6 maps and a comprehensive bibliography of 2,789 entries. This work has already become standard reading for anyone interested in modern Carpatho-Rusyn history. (Available from the Carpatho-Rusyn Research Center for $21.00).

RECENT ACTIVITIES

In October 1981, a new Carpatho-Rusyn ensemble "Kruzhok" was established in Greater Cleveland. "Kruzhok" is sponsored by St. Mary's Byzantine Catholic School through the efforts of the pastor, Monsignor Basil Smochko, and the school's principal, Sister Monica Husovich, O.S.B. The group was established with the support of Bishop Emil J. Mihalik, who has long desired the formation of such an ensemble.

The instructor of "Kruzhok" is Jerry J. Jumba, a cultural worker for the Byzantine Catholic Diocese of Parma. Auditions, which Jumba held during the month of October for parishes in Greater Cleveland, resulted in a group of people who have a genuine love toward, and special ability for, singing, dancing, and performing. The role of "Kruzhok" is to develop each individual's talents in the performing arts and to foster an awareness of the Byzantine Ruthenian Catholic Diocesan cultural roots in Subcarpathian Rus'.

In Rusyn dialects and in other Slavic languages, "Kruzhok" means "circle" and is replete with rich symbolism. The circle implies infinity and completeness at the same time. Seasons and all other important patterns of life have a circular rhythm. Genuine folk dances among many peoples are frequently done in circles and with a circular movement. Wedding bands signify the ideal of never-ending love and joy. When we sing, dance, and celebrate the joy of life together, we become a joyous circle—a *veselyj kružok.* Thus the word *kružok* was considered the most appropriate name for the new group.

After seven months of rehearsals, "Kruzhok" made its debut in performances on June 13 at St. Mary's Festival, Cleveland, and on June 27 at the Byzantine Diocese Heritage Day in Parma. Both audiences enthusiastically received this young and hard-working ensemble. The adult and junior group contingents performed both individually and together. The folk choir sang the Carpatho-Rusyn national anthem, "Podkarpatski Rusynŷ," as well as "Ljuljaj" and "Čas do domu, čas." There were several fine vocal soloists and four complete dance numbers.

We extend our warmest congratulations to "Kruzhok" and offer encouragement to the new group as they embark on their exciting cultural journey!

OUR CONDOLENCES

The Carpatho-Rusyn Research Center has with deep regret learned of the recent deaths of two scholars interested in Carpatho-Rusyn affairs—Dr. Andrew Perejda and Reverend Michael Lacko, S.J.

Dr. Andrew Perejda (1918-1981) was born in Ohio of Carpatho-Rusyn parents who had emigrated from the Prešov Region in present-day eastern Slovakia. A specialist in Soviet geography, Dr. Perejda was a professor at Central Connecticut State College. He served as chairman of the Carpatho-Ruthenian Studies Foundation in 1976-1977, and he was the cartographer for the useful *Map of Uhro-Rus* (Passaic, 1979), which indicates every Rusyn village in the Carpathians. A more detailed obituary of Dr. Perejda is found in the *Eastern Catholic Life* (November 22, 1981).

Reverend Michael Lacko (1920-1982) was a native of Eastern Slovakia and a Greek Catholic priest of Slovak national persuasion. He headed the Slovak Institute in Rome and was editor of its scholarly journal, *Slovak Studies,* which under his direction published numerous studies on Slovaks and Carpatho-Rusyns, especially in the Prešov Region. Reverend Lacko, who until his death was a professor at the Pontifical Institute for Oriental Studies in Rome, authored numerous scholarly studies, including the authoritative *Union of Užhorod* (Cleveland, 1976). One of his last works is a commentary on the Markus-Magocsi debate, which will appear in the next issue of the *Carpatho-Rusyn American.* Several tributes to Reverend Lacko recently appeared in the journal *Mária,* Vol. XXII, No. 5 (Toronto, 1982).

Both Dr. Perejda and Reverend Lacko were supporters of the Carpatho-Rusyn Research Center. Their presence will be sorely missed. *Vičnaja jim pamjat'.*

READER'S REQUEST

A collector of Carpatho-Rusyn parish histories (both Byzantine Catholic and Orthodox) would like to communicate and perhaps trade with those who share the same interest. Please contact John T. Schweich, 44 Hastings Street, Framington, Massachusetts 01701.

OUR FRONT COVER

"Rusyns from Rachov," watercolor by the Czech artist, Č. Čoček (circa 1934).

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Permit No. 974

THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Published four times a year by the
Carpatho-Rusyn Research Center, Inc.

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Annual subscription: $5.00
To subscribe, send check or money order to:

Carpatho-Rusyn American
5485 Forest Glen Road
North Madison, Ohio 44057

CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Vol. V, No. 3 Fall, 1982

FROM THE EDITOR

Like many second and third generation Slavic Americans, I always longed to visit the old country and had a suspicion that someday I would retrace my grandparents' steps back to it. I felt a kind of nostalgia for something there which I had never experienced, and perhaps also a curiosity to test the reminiscences and memories of others against reality. The stories of my grandparents' villages and their amazing episodes of emigration were swatches of marvelously embroidered cloth. Faded photographs of hearty, stern-faced, known and unknown relatives, and packets of letters in tattered airmail jackets addressed in rounded, hesitant orthography—these were wonderful bits and pieces of colored yarn, flowing ribbons. Surely all this was the stuff of homey legend! And out of it was woven quite early a luxuriant fabric in which I could wrap myself and dream for hours.

At last I returned. I first went to Czechoslovakia in the summer of 1981 to study Slovak because I needed the language for my research. Naturally, I intended to head east to find both my Slovak and Rusyn relatives, to locate birthplaces and graveyards, to gaze at the hills my ancestors knew. My intentions were fulfilled. In fact, I made my second trip this past summer to continue my language study and to visit relatives again. Well, I have not discarded my cloak of fantasy — I guess I never will — but I made discoveries which brought me quite solidly down to earth and which surprised and delighted me.

Eastern Slovakia, home for thousands of Slovaks, Rusyns, Hungarians, and Gypsies, is absolutely lovely country. The rolling green hills and valleys and the lusty forested mountains are a stunning feast for the eyes. The city of Košice in southeast Slovakia is set in a gentler nature than the towns and villages to the north and northeast, and it was there that I had my first encounter with my father's family. How remarkable to meet people thousands of miles across the sea who share your own features! I couldn't stop thinking this as I studied the faces of my father's warmly hospitable cousin and her elderly mother, my grandmother's sister. I experienced the same thing when I ventured north to Prešov and further to Ruská Vol'a to my mother's people.

It was in Ruská Vol'a where I had perhaps the most extraordinary of my experiences. This was the village of my maternal grandmother, Anna, the woman who raised me as a child and whose image glows golden in my mind. During my first trip, friends in Prešov drove me to Vol'a through a number of towns with names familiar from my mother's stories — Sabinov, L'ubotín, and so on. Then came the signs: "Čirč" — my grandfather's village — to the right. My heart thumped! A kilometer down the road: "Ruská Vol'a." Grandma! Could you ever have guessed that the child you cradled would return to a land you never saw again after you had left it? Vol'a — meaning so much in Slavic languages: freedom, one's own will . . . And Ruská Vol'a — it was an almost sacred name in my family and personal legend.

I felt myself slipping into some incredible fairytale as we navigated the one small village road and came to a stop before the house of my mother's cousins. Embraces and glances of wonderment were followed by the typical hospitality — spicy home-brewed brandy (palenka), tasty sausage sandwiches, mellow-sweet berry preserves. In halting Slovak mixed with Russian and flavored with bits of Rusyn learned from my mother, I launched into a series of questions which the older of the cousins tried to answer. Once he grasped my craving to rediscover my grandmother's past, he took me on a tour of the house in which she was born, the yard and fruit orchard where she played and worked as a child and young woman, and the church she attended — sometimes Orthodox, sometimes Greek Catholic, depending on the politics of the moment.

The small graveyard next to the church, grassy and overgrown with wildflowers, was strewn with gravestones and crosses, some inscribed in Cyrillic, some in Latin letters. In a way, this reflected the present population of Ruská Vol'a which, I found out, is a curious mix of people who identify themselves either as Rusyns, or Slovaks, or Ukrainians, but who almost all speak a native Carpatho-Rusyn dialect they call "po-rusnacky." And immediately to the north over the tiny stream alongside the village, Poland rises majestically in green wooded slopes of the Beskid mountain range. All this variety of ethnicity and identity has typified such border areas for centuries.

But here in the churchyard among scattered graves of relatives were the simple plots of my great grandmother and my grandmother's sister! I pressed my palms to the moist grassy earth over the graves for an eternity, lost in time and the evening breeze. I was shaken by the thrill of some innate impulse to ancestor worship, and I venerated the graves which my grandmother never saw because her mother and sister passed on after she had emigrated. Something of me was right here even before I existed! I felt myself old, ancient, a part of this soil and these hills. I had come home.

Finally, there is no question that the most wonderful element of the entire experience of returning to the homeland was the bond I felt with the living family. This I realized even more last summer when I met young cousins of my own age who were living and working in Bratislava where I studied Slovak. Their vitality, insights, and hopes for the future were not far removed from my own. And this is where my cloak of fantasy was no longer sufficient when I dreamed again about my other "homeland." The tie now, in fact, was even more real and fulfilling. The rich fabric of legend was now only one part of my relationship with the "old country." I came away, knowing that for my children someday the old homeland will be a living reality. Nonetheless, despite the reality, you can be sure that I will also pass on to them the magic cloak of legend and fantasy!

JURIJ VENELIN-HUCA (1802-1839)

East-Central Europe has traditionally been a complex region of many peoples and cultures. Often the interaction between these cultures produces strange and interesting results. One example is that of a Carpatho-Rusyn emigrant who settled in a Romanian-inhabited province of the Russian Empire and who subsequently became one of the fathers of the Bulgarian national renaissance.

Although the image of an emigrant is most often associated with waves of poor Europeans who came to America's shores in search of a better life, it is interesting to note that the first Carpatho-Rusyns who left their homeland did not depart in large numbers. Nor did they go west to the New World, but rather east to the Russian Empire. Whereas at the end of the nineteenth century the northeastern United States was in need of brawn to man its rapidly expanding industrial complex, at the outset of that same century the Russian Empire was in need of brains to staff its newly-established western style system of higher education. Lacking its own intellectual cadres, Russia's officials looked to the west, and in particular to the Orthodox and Greek Catholic populace of the Austro-Hungarian Empire, including the Carpatho-Rusyns in the Habsburg-ruled Hungarian Kingdom. Several young educated Rusyns became aware of job opportunities in the Russian Empire, and they went east to seek their fortune. Among these was Jurij Venelin-Huca.

Jurij Huca was born in 1802 in the Carpatho-Rusyn village of Velyka Tybava, then located in Bereg county in the Hungarian Kingdom and today in the Transcarpathian Oblast' of the Soviet Ukraine. Son of a Greek Catholic priest, the young Jurij was educated to follow in the footsteps of his father. But he changed his career plans — as well as his name from Huca to Venelin — and together with his cousin crossed in the spring of 1823 the Austro-Hungarian border and settled in Kišinev, the center of the Romanian-inhabited province of Bessarabia within the Russian Empire. It was in Kišinev that the 21-year old Venelin first encountered a group of Bulgarian immigrants and began what was to become his lifelong interest in that nationality.

All during his student years Venelin had been fascinated by history, and already in 1824 he wrote his first work — a brief history of the Carpatho-Rusyn people and their church. But it was the history and culture of the Bulgarians which occupied most of his time, even after he was persuaded by fellow Carpatho-Rusyn emigrants in Moscow to go there and study medicine. Venelin did in fact spend four years in medical school (1825-1829) and became a doctor. However, his devotion to Bulgarian studies proved the stronger attraction, and after a year of work in a hospital he left the medical profession for good.

During the rest of his short life, Venelin was never to be financially secure, and he worked most of the time as a tutor for the children of well-to-do Russians in Moscow, including

the distinguished publicist and scholar Michail Pogodin. Venelin's somewhat Bohemian life-style did give him time, however, for research and writing, and with the help of Pogodin he was able in 1829 to publish the first volume of his most famous work — *The Ancient and Modern Bulgarians.* This pioneering study was the first to appear that treated the Bulgarians as a people representing a distinct culture. In rapid succession, a whole series of other works on Bulgarian language, literature, folklore, and history flowed from Venelin's pen, but none was to be as influential as his *Ancient and Modern Bulgarians.*

Venelin's crucial role in the Bulgarian national renaissance was the result of existing political conditions. At the time, Bulgaria was controlled by the Ottoman Turkish Empire, which frowned on any kind of Slavic revival within its boundaries. Venelin, however, was able to pursue his research and also to provide encouragement to Bulgarian émigrés living in Russia who were interested in promoting their cultural heritage. For his services, Venelin remains inscribed in Bulgarian annals as an important contributor to that country's national rebirth.

Venelin was a typical child of his age. The spirit of Romanticism and Pan-Slavism prompted in him a self-sacrificing devotion to study the past of a brother Slavic people. And even if his writings often reflected romanticized fantasy more than serious scholarship, their impact on the Bulgarian cultural renaissance was undeniable.

Venelin's scorn of material security in order to continue his cultural work did not come without high costs. Wasted from overwork, in 1839, he died from tuberculosis in his small Moscow apartment — at the age of only 37. His memory lives on in Bulgaria as it should among all those interested in the Carpatho-Rusyn heritage.

Philip Michaels

OUR READERS SPEAK

The following remarks are in response to articles by Professors Vasyl Markus and Paul R. Magocsi published in the Carpatho-Rusyn American, *Vol. IV, No. 3 (1981). This series of responses to the Markus-Magocsi discussion was initiated in Vol. V, No. 1 (1982). — Editor*

Dear Editor:

Any contacts between the Carpatho-Ruthenian and Ukrainian communities in the United States must be based on each community's understanding the attitudes and self-perceptions of the other group. Such understanding will not come easily, because the two groups hold contradictory views of their identities and interrelations.

When Ukrainian-Americans deal with the Carpatho-Ruthenian community, they should remember that common language, customs, and traditions are not sufficient to form common nationality. Although linguistic, cultural, and historical factors have served to define modern nations, the definition of what national territories should be or what populations constitute a nation has never been clearcut. Political factors have frequently outweighed culturo-linguistic ones.

It is important to remember that the process of modern Ukrainian nationbuilding was particularly difficult. Widespread literacy, mass communication, and urbanization came late to Ukrainian territories. Governments such as tsarist Russia, the kingdom of Hungary, and interwar Poland reverted to brutal measures in order to retard the growth of national consciousness among the Ukrainian masses. The failure to set up an independent state in 1917-1921 deprived the Ukrainian movement of a major instrument of, and focus for, nationbuilding. Although the Soviet government has recognized the existence of a Ukrainian nation, it has assured that the Ukrainian SSR remains a political nonentity, it has undermined the fabric of authentic Ukrainian culture, and it has sought to russify the Ukrainian populace.

In the face of all these obstacles to modern nationbuilding, a problem of nomenclature has been added. By accepting the modern designation "Ukrainian," Ukrainians gained a common name and differentiated themselves clearly from Russians. However, by rejecting the traditional name "Rusyn" (Ruthenian), they cut themselves off from their past and unleashed controversies in Austrian Galicia and Bukovina and in Hungarian Transcarpathia that complicated the process of modern nationbuilding.

All these factors must be kept in mind when the Ukrainian community deals with the Carpatho-Ruthenian community. The immigrants from Transcarpathia who arrived before World War I represented a people strongly differentiated from other Ukrainian speakers by their experience as inhabitants of the Hungarian crown of St. Stephen. I believe that Ukrainian Americans should keep in mind that given the difficulties of modern Ukrainian nationbuilding, it is not surprising that descendants of immigrants who came at the turn of the century from a region with so different a history from the rest of the Ukrainian lands should not possess Ukrainian identity. They should also be aware that for most members of the Carpatho-Ruthenian group, knowledge of the "old country" and its culture is limited and interest in ethnicity is peripheral.

The Carpatho-Ruthenian community faces considerable problems in maintaining an identity separate from Ukrainian. There is no single "Carpatho-Ruthenian" dialect, and it is therefore very difficult to speak of a common "Carpatho-Ruthenian language." Even more important, the Carpatho-Ruthenian community possesses no uniform literary language. Ultimately, the failure to form a Carpatho-Ruthenian literary language in the homeland and in America undercuts the concept of a separate Carpatho-Ruthenian identity. Attempts to use the spoken vernacular inevitably lead back to the quandary that the dialects are so close to spoken and written Ukrainian.

Most ethnicity in the United States depends heavily on folklore. The region from which the Carpatho-Ruthenian community originates possesses a rich inheritance in folksong, dance, handicrafts, and folk rituals, some of which differ from those of other Ukrainian territories because they developed under Hungarian, Slovak, and Romanian influence. Here too, however, we find much that is common with the Ukrainian community.

While the Carpatho-Ruthenian community possesses certain distinctive religious customs, in particular its church singing, in general its rites and traditions are identical with those of the Galicians. Although the formation of separate ecclesiastical jurisdictions was one of the major factors separating Carpatho-Ruthenians from Galicians in America, Orthodox and Catholic jurisdictions of both groups are united by the Byzantine-Ruthenian rite and common Ruthenian-Ukrainian popular traditions.

Although ethnic cultures can survive in the United States divorced from their ancestral communities, rarely are groups other than religious sects (the Amish or Mennonites) able to do so effectively. Here the Carpatho-Ruthenian community faces great difficulties. As Professor Magocsi has shown, the belief that Carpatho-Ruthenians in the homeland were part of a greater national community, whether "all-Russian" or "Ukrainian," predominated among the educated classes in modern times. What is often forgotten is that even the Russophiles insisted that the Carpatho-Ruthenians were the same people as the Galicians (and usually as the Eastern Ukrainians). Once the Ukrainian national movement triumphed in Galicia and Eastern Ukraine, Russophiles in Transcarpathia faced the incongruous position of advocating that their people were part of a Russian people from whom they were separated by forty million Ukrainians. By the 1930s, the Ukrainian national movement was making great strides in Subcarpathian Rus' and the proclamation of an autonomous Carpatho-Ukraine there crystallized a Ukrainian national consciousness among many. I do not see the Soviet decision to support the idea of a Ukrainian identity after 1945 as a *deus ex machina.* Rather, I believe that it merely hastened processes that dated from the middle ages, that were formulated in the tenets of modern national movements of the early nineteenth century, and that were disseminated widely in Subcarpathian Rus' before 1945. At present, the population of Transcarpathia views itself overwhelmingly as Ukrainian, as does a substantial part of the Carpatho-Ruthenian population living in Czechoslovakia. If the Carpatho-Ruthenian community in the United States wishes to avoid all contacts with "Ukrainians," it must cut itself off from its homeland.

How are we to carry on a dialogue between the Carpatho-Ruthenian and Ukrainian communities given the radical differences of the two groups' mutual perceptions? I believe that each group would profit by examining why it views the contacts so emotionally. I believe that Ukrainian Americans react so strongly to the Carpatho-Ruthenian community's

rejection of Ukrainian identity for a number of reasons. First, they retain the collective memory of the struggle for Ukrainian identity and culture against states and peoples intent on sowing divisions among the Ukrainian-speaking population. Second, they are sensitive to the change in nomenclature from Ruthenian (Rusyn) to Ukrainian that has caused them so much difficulty. Third, and most important, they feel a need to preserve a threatened Ukrainian culture and to struggle for the liberation of their homeland. Were Ukraine to become independent tomorrow, the Ukrainian-American community would undoubtedly lose its intensity and sense of mission. At that time, the question of the existence of a separate Carpatho-Ruthenian community in the United States would seem less urgent, for no longer would the Ukrainian diaspora feel threatened.

The reaction of the Carpatho-Ruthenian community to the Ukrainian community derives from its rejection of the Ukrainian community's claims to absorb it. But the emotionalism of the response stems largely from the confusion of the Carpatho-Ruthenian community as to its ethnic identity.

It is therefore easier to stress American identity and to condemn the Ukrainian community for its attempts to develop "old country" culture. Even the feeble attempts to retain folk and religious customs lead the Carpatho-Ruthenians back to the imbroglio of identity. For the reasons outlined above, it is difficult to preserve the linguistic and cultural elements of the Carpatho-Ruthenian "old country," much less to maintain contacts with relatives and current cultural trends, without becoming involved in the Ukrainian question.

How then can the two communities interact to mutual benefit? I believe the Ukrainian community need not give up its hope that the Carpatho-Ruthenian community will someday join it, but it must learn tolerance for the right of the Carpatho-Ruthenian community to remain separate if this is its wish. I believe the Carpatho-Ruthenian community has a right to develop itself as a separate community in the United States, but it cannot deny the right of the Ukrainian community to treat the language, customs, traditions, and history of Transcarpathia as part of the larger Ukrainian inheritance. Differences in perceptions may remain, but they should not be allowed to hinder personal and group contacts and cooperation.

Frank Sysyn
Assistant Professor of History
Harvard University

Dear Editor:

I have always regarded both Vasyl Markus and Paul Magocsi as close friends. They will therefore not take it amiss if I say that I regard their debate both with amusement and dismay. Their epistolary "confrontation" completely misses the mark. The truth be told — both their extended statements are completely irrelevant to the daily life of both the "Ukrainian" and Carpatho-Rusyn/Ruthenian communities. Only *individuals* in either community could regard this exchange as meriting several pages in the *C-RA* and *Sučasnist'*. I spent almost 8 years travelling throughout many Ukrainian communities in the United States. I therefore believe that I have some reason to say that the "Carpatho-Rusyn" issue is only one of many problems confronting "our Galician and Dniprovian" brothers. As for the Carpatho-Rusyns, their easy adjustment to American life is closely related to their avoidance of the ethnic prejudice and paranoia sometimes associated with other political *cum* ethnic groups.

I'm surprised (but for different reasons) that both Paul and Vasyl seem to be insensitive to the Apostle's injunction that "there is neither Jew nor Greek. . . ." The Byzantine Catholic Church and its episcopacy does not exist for the perpetuation of ethnic or nationalistic ideals, but rather, and quite properly, to direct souls to the good life and salvation! Thus, both my dear friends are ungenerous when they state that the hierarchy has de-ethnicized the church; better to say, they strove to "balance" and to "diffuse" ethnic factors. The Carpatho-Rusyn jurisdiction in fact contains individuals of several ethnic backgrounds. When appropriate, some hierarchs were willing to assist financially projects to describe and preserve the Carpatho-Rusyn religious and cultural heritage.

Vasyl's comments about a "movement" are manifestly false. I have been a participant, either directly (or vicariously) in every major activity of Carpatho-Rusyn studies in the last decade. I was never pressed by a crowd. The "group" constituted at best an apostolic dozen and even some of these have already been gathered to the bosom of Abraham. So much for the Rusyn renaissance!

Paul, too, is unfair to Vasyl in contending that he and his ideological fellow-travellers have isolated themselves from the Carpatho-Rusyn community and have done little to attempt to inject their views into its life-blood. Mr. Terpak was an active member of the Carpatho-Rusyn Church in New York in the fifties, and figures such as Vincent Shandor and John Fizer, to name but a few, strove to illumine the Carpatho-Rusyn community according to their best lights.

Both Paul and Vasyl have been caught in a dream-like sleep, far from the reality of both communities they purport to represent. Hopefully this "human voice" will raise them before they drown — in the quagmire of their own dreams and illusions.

Edward Kasinec
Slavic Librarian
University of California at Berkeley

Dear Editor:

My first and continued response to the Markus-Magocsi dialogue is one of mild resentment. That the Ukrainians have to be our keepers, so to speak, is absurd. It appears by the remarks of Markus, the pecking order still exists. We all are well aware that the Czechs feel superior to the Slovaks, and at the bottom or tail of Czechoslovakia was Ruthenia. Discrimination, it seems, even by today's intelligentsia, will not die.

If my own ties to the homeland are an example, Markus is wrong. In the search for my roots, I discovered relatives in my grandfather's village and also in nearby towns. This area is located in eastern Slovakia, not far from the Ukrainian border. In correspondence with these people, I found them to be quite adament about the fact that although they live in Slovakia they consider themselves Rusnaks. Therefore I too consider myself of Rusyn heritage. What we consider ourselves is what is important.

I for one appreciate Dr. Magocsi as our spokesman and look forward to further articles on our Rusyn people.

Larry Goga
Brooklyn Center, Minnesota

AND STILL ANOTHER VIEWPOINT

While the Markus-Magocsi debate that has appeared in the past several issues of the Carpatho-Rusyn American *has focused primarily on relations — or lack of relations — between Carpatho-Rusyns and Ukrainians in the United States, there is, of course, another group whose interaction with Rusyns should be considered, namely the Slovaks. Therefore, we are pleased to print the following commentary by a leading (though unfortunately recently deceased) Slovak historian. — Editor*

I consider the work of Paul R. Magocsi (*The Shaping of a National Identity*) the best one ever written on the question of Rusin national development in the century 1848-1948. Magocsi's debate with Vasyl Markus on whether the Carpatho-Rusins are a separate ethnic group or belong to the Ukrainian ethos is of interest, but I wish to offer here a short comment concerning the Rusin issue from the Slovak point of view.

In Magocsi's book, there is a section: "The Incorporation of Subcarpathian Rus' into Czechoslovakia." Here the author exposes all attempts to incorporate into Subcarpathian Rus' the entire eastern Slovakia, or at least four counties: Abauj, Zemplín, Šariš, Spiš. Those attempts were based on the following principle: All Greek Catholics are Rusins. The Slovaks, however, disagreed with this thesis, and the whole future development in this region showed that they were right. The great majority of the Greek Catholics then and now are Slovaks.

This brings me to my second point which concerns the situation among the Greek Catholics in the Pittsburgh metropolia. Magocsi's book certainly will have a strong impact on the "Rusin renaissance in America." Here the thesis still prevails that all Greek Catholics (except the Hungarians and Croatians) are Rusins. According to many indications, this is not accurate. The thesis is based, for example, on the name "Rusnak," which in eastern Slovakia (as Magocsi rightly explains) generally does not indicate an ethnic allegiance, but is synonymous to "Greek Catholic." The term Rusnak refers to a religious affiliation. In eastern Slovakia the people always distinguished between Roman Catholic and Rusnak. Another equivocation is based on the confusion between the Rusin and eastern Slovak dialects. Dr. Magocsi, who wrote two editions of the phrasebook *Let's Speak Rusyn*, calls the language spoken by the Rusins in Bačka (Yugoslavia) as Rusin, although all Slavic philologists agree that it is an eastern Slovak dialect. One can observe something similar in America. For example, some years ago I was present in Kennywood Park (Pittsburgh) at the *Rus'kij den'* (Rusyn day) celebration. The master of ceremonies announced several times that a choir would sing "rus'ki pisni." However, they sang mainly not in Rusin, but in an eastern Slovak dialect, and included such songs as "A okolo Levoči."

The question is this — where did the ancestors of the Greek Catholics who belong now to the Pittsburgh metropolia come from? Generally, one reads that they came from Carpatho-Ruthenia or Podkarpatska Rus'. However, a certain research project several years ago tends to refute this (see Nicholas Dorko, "The Geographical Background of the Faithful of the Apostolic Exarchate of Pittsburgh," *Slovak Studies*, Vol. IV, 1964, pp. 217-226). The author studied official lists of the deceased members of the Greek Catholic Union (Sojedinenie) published regularly in the *G.C.U. Messenger*. During the years 1958-1963 he collected 2500 names. From these, 538 had incomplete personal data. Of the rest, most came from former counties in today's eastern Slovakia, and not from counties which comprised Podkarpatska Rus'. Of course, the author Dorko rightly distinguishes that not all those who came from today's Slovakia were Slovaks. According to his research, however, at least 60% came from Slovak villages. This is the reason why even the *G.C.U. Messenger* was printed for several years in two languages: Rusin and Slovak.

Now, we Slovaks wholeheartedly support activities such as those of the Carpatho-Rusyn Research Center. However, we disagree when only the Rusin heritage is indicated as the unique heritage of the Greek Catholic people in the United States. And we are even more disappointed when eastern Slovak songs, costumes, etc., are presented as Rusin.

From these few remarks one can see that there are problems between Greek Catholic Slovaks and Rusins; however, we hope that with serious research they can be cleared up and that useful collaboration will follow.

Reverend Michael Lacko
Pontifical Institute for Oriental Studies, Rome

OUR CENTER REPLIES

Neither the Carpatho-Rusyn Research Center nor the writings of Dr. Magocsi (as Reverend Lacko correctly points out) have ever suggested that all Greek Catholics, whether in the homeland or in the United States, are of Carpatho-Rusyn background. To suggest, as Reverend Lacko does, that the majority in this country are of Slovak background is very problematic and doubtful. The brief study by Nicholas Dorko, for instance, is a classical example of misreading and therefore misusing statistical data.

While we may not agree with the methodology employed by Czechoslovak government in gathering census data, the fact of the matter is that official Czechoslovak statistics for 1921 and 1930 never used the ethnic designation Slovak. All that appeared in the reports was "Czechoslovak." Not surprisingly, many non-Czechs or non-Slovaks (including Carpatho-Rusyns) were urged to identify themselves as "Czechoslovak" in order to show their loyalty to the republic. To suggest, therefore, as Dorko and Reverend Lacko do, that "Czechoslovak" equals Slovak is both incorrect and misleading. As for Czechoslovak statistics since 1945, there have been numerous studies (published both in the West and even in Czechoslovakia) to show their unreliability regarding the identity of the several national groups who inhabit Czechoslovakia. Hence, it seems very dubious for Slovak writers in the West to use Czechoslovak statistics as a way to prove indirectly the ethnic origin of membership in Carpatho-Rusyn fraternal organizations in the United States and, by extrapolation, to conclude — incorrectly — that the majority of Greek (Byzantine) Catholics in America are of Slovak ethnic descent.

As for the language of the Vojvodinian (Bačka) Rusyns, it is true that their language originally derived from East Slovak dialects and is therefore quite distinct from Rusyn in the Carpathian homeland as presented in the two editions of *Let's Speak Rusyn*. However, Vojvodinian Rusyn has developed for over two centuries in the immigration (in this case, what is present-day Yugoslavia); it has preserved strong

Hungarian and added Serbian influences; and it has been supplemented with words appropriate for modern industrialized societies. Added to this is a clear perception among the people that they form a distinct national group that is neither Slovak nor Ukrainian. In short, Vojvodinian Rusyns have a standardized literary language that is no longer the same as any East Slovak dialect. To say that it is would be the same as arguing that Dutch is German or Macedonian is Bulgarian, simply because they historically were at one time derived from the same linguistic base.

RECENT ACTIVITIES

Binghamton, New York, is a notably Slavic ethnic town. Carpatho-Rusyns number among the Slavic groups, and it is clear that Carpatho-Rusyn awareness is alive and kicking — literally. In the fall of 1980, St. Michael's Orthodox Church in Binghamton witnessed the birth of the Carpatho-Russian Folk Singers and Dancers. The group was organized by Cheryl Dutko, daughter-in-law of the parish rector Msgr. Stephen Dutko. The large group, numbering approximately 40 young people, consists of two sections: children up to the second-grade level and an intermediate contingent into the teens. Cheryl choreographs dances using steps learned from a variety of sources. Parishioners have come forward with dance music on old records and helpful reminiscences. Song and dance music is often provided by accordianist Tom Boback. The dancers' mothers have created costumes which contain elements from various Rusyn areas. St. Michael's parish itself consists of descendants of immigrants who represent many regions in the old country inhabited by Rusyns. The group's repertory of songs and dances is small, but growing. Cheryl teaches standard Russian and Ukrainian, as well as Rusyn dances, and Msgr. Dutko has taught the young people songs and skits to accompany the songs and dances.

St. Michael's Carpatho-Russian Folk Singers and Dancers have performed at church functions as well as at events sponsored by the Binghamton Civic Association. Cheryl informs us that enthusiasm among the young people for the group is strong; for instance, several three-year-olds are anxiously waiting to grow up and join. The *C-RA* congratulates Cheryl, Msgr. Dutko, and St. Michael's young people for their efforts to explore, preserve, and share their Carpatho-Rusyn cultural heritage. We wish them luck in this new season.

RECENT PUBLICATIONS 1978 (continued)

Naukovi zapysky KSUT (Scholarly Proceedings of the Cultural Society of Ukrainian Workers), No. 6 (Prešov, 1978), 150 p.

Despite the change of title from simply proceedings (*Zapysky*) to scholarly proceedings (*Naukovi zapysky*), this most recent volume contains little in the way of new scholarship. Of the 14 articles and several reviews, only the study by Z. Hanudel' on linguistics is of some importance. The remainder are either reworkings of previously published articles or reviews of recent activity by cultural institutions such as the Cultural Society of Ukrainian Workers, the Ukrainian National Theater, the Dukla Ensemble, or the National Museum in Svidník.

Nova dumka (New Idea), Vol. VII, Nos. 17, 18, 19 (Vukovar, 1978), 136, 120, and 112 p.

Like previous issues of *Nova dumka*, the three for 1978 include for the most part articles on the contemporary cultural, social, and political life of Rusyns living in the Vojvodina (Bačka) and Srem regions of Yugoslavia. Most of the articles are written in the Vojvodinian Rusyn language. Of particular interest is the concluding part of Paul R. Magocsi's "Historiographical Guide to Subcarpathian Rus' " (No. 17); Roman Miz's bibliography of works on the name Rusyn (No. 17); and the first two parts of Fedor Laboš's history of the immigration of Rusyns to the Vojvodina in the eighteenth century (Nos. 18 and 19).

Puhač, Stepan. *U madjars'kij tjurmi: spomyny molodoho v''jaznja* (In a Hungarian Prison: Memoirs of a Young Prisoner). New York: Carpathian Alliance, 1978, 39 p.

These Ukrainian-language memoirs provide a brief account of the imprisonment and suffering experienced by a young native of Subcarpathian Rus', as well as other local Ukrainophiles and Galician Ukrainians who were arrested after the Hungarian occupation of the region in March 1939. The author is extremely critical of the Hungarians and especially those Subcarpathian leaders who cooperated with them.

Shereghy, Basil, ed. *The United Societies of the U.S.A.: A Historical Album.* McKeesport, Pa., 1978, 172 p.

The United Societies (Sobranije) is a Rusyn-American fraternal society founded in 1903 to serve those Greek Catholics who remained loyal to the policies of the church's hierarchy. The present illustrated volume includes a series of essays authored by Msgr. Basil Shereghy and Rev. Athanasius Pekar, OSBM. The longest of these are popular histories of the United Societies, the Carpatho-Rusyn homeland, and Greek Catholic Rusyn immigrants in the United States. Also included are brief biographies of all the Byzantine Rite Catholic bishops, descriptions of several Byzantine Rite religious and cultural orders and institutions, and a bibliography of publications produced by the United Societies.
(Available from the United Societies, 613 Sinclair St., McKeesport, Pa. 15132 for $5.95 hardcover and $3.95 soft cover).

Sirka, Josef. *The Development of Ukrainian Literature in Czechoslovakia 1945-1975: A Survey of Social, Cultural and Historical Aspects.* European University Papers, Series XVI: Slavonic Languages and Literatures, Vol. XI. Frankfurt-on-Main, Bern, and Las Vegas: Peter Lang, 1978, xi, 198 p.

This is the first book-length study in a western European language to survey the cultural and social history of Carpatho-Rusyns (Ukrainians in the words of the author) in the Prešov Region of northeastern Slovakia since World War II. The author is a native of the region and only recently emigrated to West Germany. As a former member of the editorial board of the Prešov Ukrainian-language monthly, *Družno vpered,* Sirka is most interested and at his best when describing literary production in the region. He discusses all the major and minor authors and all genres — poetry, prose, drama. His bibliography of literary works and literary criticism is the most comprehensive that is available to date.

OUR FRONT COVER

"Rusyns from Rachov," watercolor by the Czech artist, Č. Čocek (circa 1934).

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THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Published four times a year by the
Carpatho-Rusyn Research Center, Inc.

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5485 Forest Glen Road
North Madison, Ohio 44057

CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Vol. V, No. 4 Winter, 1982

FROM THE EDITOR

Last fall's issue of the *Carpatho-Rusyn American* (Vol. IV, No. 3, 1981) contained the concluding section of a review of Paul R. Magocsi's *The Shaping of a National Identity: Subcarpathian Rus' 1848-1948* by Professor Vasyl Markus and the concluding section of Dr. Magocsi's response. Both excerpts discussed the ethnic identity of Carpatho-Rusyns, ethnic terminology, and in particular the relationship between Carpatho-Rusyns and Ukrainians in this country as well as the work of the Carpatho-Rusyn Research Center. In each of the issues for 1982, including this one, we have printed a series of commentaries from readers on the Markus-Magocsi dialogue. The commentaries were submitted by Americans and Canadians of Carpatho-Rusyn and Ukrainian descent as well as by others interested in the problem. Some commentaries were solicited, some not. Naturally, not all commentaries received could be accommodated in this four-part series, nor do the printed commentaries represent the only individuals concerned with these questions — or the only viewpoints. Although we are completing this series in the present issue, by no means are we closing the discussion. Letters and comments from readers are more than welcome and will be printed at appropriate times.

The purpose of this series was less to formulate any conclusions than to explore the views of interested and concerned persons, to taste a variety of opinions, and to try to understand why people make particular choices and hold fast to certain ideas. If any conclusions are forthcoming, they will emerge in their own time. The major task of the newsletter continues to be to provide information to our readers and to serve as a forum for the airing of views on what have traditionally been sensitive issues.

These are also the goals of a series of face-to-face discussions by small groups of Rusyn Americans and Ukrainian Americans that began last fall in Pittsburgh, at the initiative of John Y. Hamulak, Secretary of the Ukrainian Engineers Society of America. I attended the first meeting. While it was clear that our separate historical experiences still provide a source of differences, we also all agreed that the exchange of views between individuals of two Slavic peoples so close in their spirit and culture was both exhilarating and informative. The following information is drawn from press releases on the meetings held in Pittsburgh, New York, and Cleveland.

During the past several months, there have been articles from time to time in the Carpatho-Rusyn and Ukrainian press which have discussed the two communities in the United States. The idea of Rusyn-Ukrainian cooperation is not new, although past efforts have not been successful. Another modest attempt at cooperation, or at the very least communication, began on November 17, 1981, in Pittsburgh when several persons from each group met to discuss concerns of mutual interest. Then, on May 1 and June 12, 1982, two groups of Carpatho-Rusyns and Ukrainians met in New York and Cleveland, respectively. All three meetings were attended by representatives of the clergy (Catholic and Orthodox), fraternal societies, the press, and university professors.

In Pittsburgh, the Carpatho-Rusyns were represented by Reverend Peter Buletza (American Carpatho-Russian Orthodox Greek Catholic Church), Jerry Jumba (cultural worker, Byzantine Catholic Diocese of Parma), Reverend Robert Karl (Byzantine Catholic Diocese of Pittsburgh), Frederick Petro (editor, *Greek Catholic Union Messenger*), Dr. Patricia Krafcik (editor, *Carpatho-Rusyn American*), Dr. Paul R. Magocsi (president, Carpatho-Rusyn Research Center), and John Righetti (director, Carpathian Youth Dancers of Monessen). The Ukrainians were represented by Reverend John Beck (Ukrainian Orthodox Church of the United States), Msgr. Stepan Bilak (Ukrainian National Association), Kateryna Dowbenko (Plast Ukrainian Youth Organization), John Y. Hamulak, Dr. George Kyshakewych (Ukrainian Medical Association), and Dr. Bohdan Wytwycky (author).

In New York, the Carpatho-Rusyns were represented by Nicholas Benyo (president, United Slavonic American Association), Reverend Evan Lowig (St. Vladimir's Orthodox Seminary), Dr. Magocsi, Msgr. Raymond Misulich (chancellor, Byzantine Catholic Diocese of Passaic), Dr. Richard Renoff (Nassau Community College), Msgr. Basil Shereghy (director, Heritage Museum, Byzantine Catholic Archdiocese of Pittsburgh), Reverend Nicholas Smisko (archimandrite, American Carpatho-Russian Orthodox Greek Catholic Church), and businessman Albert Stegun. The Ukrainians were represented by Roma Hadzewych (editor, *Ukrainian Weekly*), John Y. Hamulak, Dr. Roman Ilnytzky (author), Jurij Kostiuk (president, Carpathian Alliance), Dr. Vincent Shandor (Carpathian Alliance), Msgr. Peter Skrinkosky (chancellor, Ukrainian Catholic Diocese of Stamford), Reverend M. Tkachuk (Ukrainian Orthodox Church of the United States), and Dr. Wytwycky.

The Carpatho-Rusyns in Cleveland were represented by Sigmund T. Brinsky (general counsel of the Greek Catholic Union), Jerry Jumba, James Senderak (Carpathians folk ensemble), Carrie Oris (Kent State University), and Dr. Magocsi. The Ukrainians were represented by Dr. Myron Kuropas (supreme vice president, Ukrainian National Association), Dr. R. Palazij and Dr. M. Deychakiwsky (Ohio Chapter, Ukrainian Medical Association), Dr. Osyp Martyniuk (Kent State University), Dr. Lubomyr Wynar (editor, *Ukrainian Historian*), Mstyslaw B. Dolnycky (editor, *America*), attorney Volodymyr Bazarko, and Dr. Basil Ivanovchik (Carpathian Alliance).

A small working committee in each city was delegated with the task of promoting further discussions and proposing concrete ways for positive interaction between the two communities.

Should you have any ideas or concrete proposals for programs in your area, such as jointly sponsored lectures, dance and music programs, folk arts and crafts displays, courses in Easter-egg painting, or any other related interests, write to us and we will see that your request reaches the appropriate Rusyn-Ukrainian working committee. It is our hope that these meetings with Ukrainians may have some useful results and be followed by discussions with Slovaks and all other groups whose cultural interests may interact with Carpatho-Rusyns in America. Reports on any subsequent developments will be provided in future issues of the *C-RA*.

VASYL' GRENDŽA-DONS'KYJ (1897-1974)

Writers have traditionally played an important role in society. The best writers are often able to sum up the human concerns of a specific environment or a particular era. Besides such analytical capacities, many writers also create images that subsequently become part of a nation's collective psyche for decades and even centuries to come. To create such fictionalized symbols, writers most frequently turn to the history of their own country or region. In fact, much of what we think we know about history is really what the great novelists, poets, and playwrights have told us — whether it be medieval times as in the works of William Shakespeare, Walter Scott, and Victor Hugo, early Americana as created for us by James Fennimore Cooper, Washington Irving, and Mark Twain, or the barbarities of the twentieth century in the brutal realism of Alexander Solzhenitsyn.

Eastern Europe has also produced a large number of writers who have turned to history as a source of images for the creation of national ideals. Among Carpatho-Rusyns, this approach was already employed in the nineteenth century by the national awakener, Aleksander Duchnovyč, and by his successors. But it was not until the twentieth century that the past of the Carpatho-Rusyns was to be used extensively in a creative and inspiring manner. This was done through the works of Vasyl' Grendža-Dons'kyj.

Vasyl' Grendža-Dons'kyj was born in 1897 in the Carpatho-Rusyn village of Volove, high in the mountains of Maramaroš county, now in the Transcarpathian oblast of the Ukrainian SSR. Son of a poor Hutsul peasant, the young Vasyl' had only a few years of elementary education. He read avidly, however, and from the earliest age embarked on a process of self-education that was to continue until his very last years. After being wounded in service during World War I, he recuperated in Budapest, where he was also able to attend a commercial academy and art school. With this practical commercial training, Grendža-Dons'kyj returned to his homeland in 1921 (by then within the new republic of Czechoslovakia) and was able to support himself as a clerk in the Subcarpathian Bank in Užhorod.

Grendža-Dons'kyj's real love, however, was reading and writing, and in the democratic environment of Czechoslovakia, he embarked on a career as a writer. Already in 1923, his first collection of poetry appeared under the title *Flowers With Thorns* (*Kvity z ter'nom*). The very title of this work summed up Grendža-Dons'kyj's outlook. In the midst of nature's stunning and in some instances primeval beauty, the Carpathian region also had the thorns of poverty, starvation, and death that continued to ravage the Rusyn people.

Besides several harsh critiques of contemporary social conditions — the most outstanding being his novel about a twentieth-century Rusyn "Robin Hood," *Il'ko Lypej: A Carpathian Brigand* (*Il'ko Lypej: karpats'kyj rozbijnyk,* 1936) — Grendža-Dons'kyj also tried to inspire his people by looking to the historical past. Thus, he tried his hand at historical poems and dramas like *The Red Cliff* (*Červona skala,* 1930-31) and *Petro Petrovyč* (1937), describing the ostensible glories of the Rusyn people during medieval times, and *For the Freedom of the Silver Land* (*Za volju Sribnoji Zemli*, 1935-36), depicting the Hutsul struggle for independence just after World War I. In these and his other works, Grendža-Dons'kyj strove to write in standard literary Ukrainian, the language he felt was most appropriate for the Carpatho-Rusyns whom he considered to be Ukrainian.

On the eve of World War II, when the Hungarians invaded and occupied Subcarpathian Rus' (1939), Grendža-Dons'kyj was among those who were arrested. Imprisoned by the Hungarians, he was thought by some to be dead, and a literary necrology in praise of his "passing" even appeared in 1939. He survived, however, and finally managed to make his way to Bratislava in western Slovakia, where he was to remain until his death several decades later. Despite some difficulties in postwar Communist-ruled Czechoslovakia, Grendža-Dons'kyj was by the 1960s lauded as that country's leading Ukrainian writer. Yet the accolades he received could not make up for the fact that he was destined to live far from his birthplace. Nevertheless, this fervent national patriot, who through his prolific pen was able to inspire pride in so many of his countrymen, was never to forget his native Carpathian homeland and its capital Užhorod. This love was perhaps best summed up by the concluding lines of one poem:

> Oh, Užhorod, of age-old glory,
> How my people praise you.
> What is Paris or even Prague,
> For me there is only Užhorod!

Philip Michaels

The following remarks are in response to articles by Professors Vasyl Markus and Paul R. Magocsi published in the Carpatho-Rusyn American, *Vol. IV, No. 3 (1981). This series of responses to the Markus-Magocsi discussion was initiated in Vol. V, No. 1 (1982). Although this is the final installment, the questions discussed here will be dealt with in future issues as well. — Editor*

Dear Editor:

The Markus-Magocsi debate deals with the highly emotional historical concept of "nationalism," a force that is, unfortunately, an extremely important if not dominant aspect in the contemporary world. In the words of Professor Louis L. Snyder, "While the leaders of the world speak grandly of growing cooperation, they invariably place their own nation foremost in any list of priorities" (*Varieties of Nationalism,* p. viii).

As Professor Krafcik's introduction to the relevant excerpts of the debate indicate, "the historian, whether writing on contemporary or past events, chooses from a vast number of facts and describes them as he perceives them." Thus, historians are always ready to disagree with one another about the meaning of objective historical facts. Despite their sincere inquiries for the whole truth, historians, as other honest leaders, have not succeeded in being wholly objective. The Markus-Magocsi debate underlines the fact that the century-long issue of the nationality of the Subcarpathian Rusyns, reason and logic notwithstanding, is still current, and still a very sensitive topic bathed in controversy.

In my view, a group must feel that it makes up a "nation," or that it is part of one. Thus, a sense of "nationality" is a viable phenomenon and not simply the historical past. Although intellectual theorizing alone about the nationality of a particular group will not make it so, it can, in conjunction with activist popularizers and practical politicians, influence immeasurably the eventual thinking and feelings of a group about itself.

Whether the Subcarpathian Rusyns survive in the homeland, or for that matter in America, depends on numerous factors, not the least of which are political ones over which the Rusyns may have little influence. Modern history provides ready examples of outside political forces playing major roles in the formation of nations. The existence of two political entities among the German people today, for instance, was not primarily determined by the Germans themselves. Nevertheless, the longer the West Germans and the East Germans remain separated politically, economically, and culturally, the greater the probability that two separate nations will evolve as the Austrian nation had evolved earlier.

Outside forces may eventually play a key role in determining whether the Subcarpathian Rusyns survive, and under what name. But, as in the case of their kinsmen, the Ukrainians, the Rusyns will, in the last analysis, decide for themselves their national identity. As for the proper nomenclature, I feel that (as expressed by one of the debate participants), "the name used to describe any group should be that employed by the group itself."

Bohdan P. Procko
Professor of History
Villanova University

Dear Editor:

Both Markus and Magocsi understand the nature of their disagreement: it is not the facts of history, but the interpretive aspect of history which is in dispute. Ukrainian scholars' views of national ethnic identity are static. The best illustration of that concept is: "Rusyns are Ukrainian and always have been." On the other hand, Professor Magocsi even in the title of his work suggests a dynamic process — the *shaping* of a nationality. I find that on this point I must agree with him.

Ukrainian scholars suggest that when the Rusyns were awakening to a national consciousness, they perceived two choices: they could choose to identify with Russians or Ukrainians and it became obvious to them that they were Ukrainian. Professor Magocsi suggests that there were three choices and that they could also be Rusyn. In my doctoral thesis, *The Rusin Question in Eastern Europe and in America* (Minnesota, 1976), I came independently to the same conclusion as he had.

The best period for examination of evidence in support of that point is the period from 1848 to about 1860 or 1865. The materials that should be examined are the journals, newsletters, and communications that passed between the Galician Rusyns in L'viv and the leaders of the Subcarpathian Rusyns. During that time, I think this body of literature suggested that a significant portion of the Rusyn leaders did not look beyond the Austro-Hungarian Empire for the focus of their national identity.

Finally, I must disagree with both Magocsi and Markus on the use of terminology. Both professors would like to adopt or impose uniform terminology in the use of such words as Magyarophile, Ukrainophile, or Russophile and a whole host of other words, but they disagree on their usage. While I agree with Professor Magocsi on many points, I do not always use his terminology even though he has suggested that I should. I think that my terminology and indeed that of all informed writers expresses nuances of differences in interpretations that in fact are better expressed by the selection of terms than by being spelled out in detail. Even the variations in spelling of *Rusyn* and *Rusin* do in fact say something about the author's perspective. The fact that I used Rusin exclusively ten years ago and now am willing and perhaps even inclined to use Rusyn does suggest a slight change in my perspective which no one would be able to notice if I did not feel free to select my own terms of expression.

I shall make one final point; the ethnic status of Rusyn Americans is even more complex. I suppose that it is possible for a young person today to identify him/herself as Ukrainian knowing that all of the grandparents were associated with the Greek Catholic Union and were consciously hostile

to the concept of Ukrainian nationality. It seems to me, though, that such a person would have an incomplete identity and that is where the Carpatho-Rusyn Research Center is relevant. Even if a Carpatho-Rusyn American is now a Ukrainian, one should not have to leave a "black hole" in one's identity.

Keith P. Dyrud
St. Paul, Minnesota

Dear Editor:

The major issue in the Markus-Magocsi debate is the process by which an ethnic group acquires a consciousness of its unique identity. Although neither writer argues that a single economic, historical, linguistic, political, or sociological factor is sufficient to produce this consciousness, both seem to look for necessary preconditions. The case of the Rusyns can contribute to a more general theory of national consciousness along with the cases of other groups whose consciousness developed in great part in America. Below I shall summarize my impression of this development among Rusyns and will note the different emphases of Professors Markus and Magocsi.

The Carpatho-Rusyn masses lacked national consciousness until they began to travel outside their native villages and encounter members of other ethnic groups. In America, this occurred in the factories, mines, and mills of the major northeastern cities. Carpatho-Rusyns learned that they were different not only from non-Slavic-speaking peoples, but also from Slavic groups such as Poles, Slovaks, *and* Ukrainians. As Professor Magocsi notes, Rusyn churches, fraternals, and the press were organized very early in the immigration. These fostered interaction of Rusyns with other Rusyns and strengthened their consciousness of a separate identity.

Professor Markus bases his pessimism about the Rusyn Renaissance on the Ukrainization that has occurred in Transcarpathia and Eastern Slovakia. I cannot fathom how this can affect the American English-speaking third and fourth generation, most of whose ancestors came from Slovakia where the Ukrainian identification around 1918 was weakest and who developed a Rusyn identity *prior to* the Czechoslovak interwar period. In the United States, this group possesses a number of non-Ukrainian cultural symbols; for example, Rusyn publications using the Latin alphabet with Slovak orthography as in the *Greek Catholic Union Messenger* and other publications, and separate churches, newspapers, and fraternal societies — all founded long ago. Separate Rusyn and Ukrainian ecclesiastical jurisdictions were set up in 1916, and the newspapers and fraternal societies were founded during the 1890s. They originated due to separate national identifications and they function to perpetuate this separation today. The crux of Professor Markus's prognosis is this: if the Rusyns of America identify with Ukraine, they will become a fully conscious nationality. He seems to think that because the groups possess similar cultures (I think Rusyn Americans are much more different from Ukrainian Americans than Markus suggests), there is an immanent consciousness waiting to unfold within the Rusyn people leading them to identify with the Ukrainians. However, if "anything is contrary to the processes and effects" of the past, it is the hope that Rusyns will become Ukrainians in America, for the estrangement is too long-standing and is reinforced by structures which are very viable.

Professor Magocsi convincingly demonstrates that a national consciousness can develop in America without a political or territorial base in the old country while Professor Markus believes the existence of a territory is necessary. Most likely a unifying symbol is necessary, but it need not be political or territorial. For the Rusyns in Europe, the Greek Catholic Church functioned both as a symbol and as a physical setting where interaction with one's own people took place.

Sadly, in America the churches have fostered assimilation and have experienced tragic schisms. The nadir of Rusyn consciousness was probably during the 1960s when the Byzantine Catholic hierarchy consciously latinized the architecture, liturgy, and priests' vestments, while the clergy of the Russian "Metropolia" had succeeded in convincing large numbers of Rusyns that they were Russian. Latinization and Russification have ceased, only to be replaced by the non-ethnic "Byzantine" and "Orthodox" designations which both writers deplore.

Both the Byzantine Catholic and Orthodox churches in America may yet provide the setting for a Rusyn renascence. Most congregations are ethnically pluralistic with a Rusyn majority. The parishes and seminaries could provide the opportunity for Rusyns to deepen their consciousness by contrasting their culture to that of others. At present, some Byzantine Catholic bishops and priests and some younger Orthodox clergymen are studying their "roots" and encouraging this among their parishioners. The American Carpatho-Russian Orthodox Church has steadfastly conserved Carpatho-Rusyn culture.

Ad hominem arguments and polemics will only widen the alienation between the groups. A Rusyn-Ukrainian dialogue ought to take place and could be organized by the intelligentsia within the churches, fraternal societies, and universities [see *FROM THE EDITOR*]. Despite his criticism of Transcarpathian Ukrainophile émigrés, Magocsi recognizes the indispensibility of the intelligentsia for a national movement.

The future of Rusyn consciousness in America is uncertain. It could be strengthened by external events such as an influx of refugees from Czechoslovakia or Lemkian Poland, the example of cultural and political movements of other American ethnic groups, or a Rusyn backlash due to a Vatican appointment of a Ukrainian patriarch to administer a Rusyn metropolia. History can make us optimistic because the Rusyns of Europe and America have withstood Latinization, Magyarization, and Russification for hundreds of years. In my opinion, they will reject Pan-Ukrainianism because it is misdirected.

Richard Renoff
Professor of Sociology
Nassau Community College

LETTERS TO THE EDITOR

Dear Editor:

We have been receiving your publication for some time now and I take this opportunity to commend you on the fine quality of the publication and its excellent content. Concerning Ukrainian-Ruthenian dialogue, the following may be of interest to you as well as to your readers.

For the past four years the cooperation between the Ruthenian Offices of Religious Education and the Ukrainian Offices of Religious Education has developed to such a degree that members from these offices meet thrice yearly in order to develop catechetical programmes for their respective churches. One must also add that this is not an exclusive fraternity since these Offices have come together with other Churches (eg., Melchite) in order to form an umbrella organization called Eastern Catholic Diocesan Directors (ECDD). Since we in the Ukrainian Catholic Church have our own unique concerns, we have formed a North American organization called the Ukrainian Catholic Religious Education Association (UCREA).

I must stress that the spirit of cooperation, fraternity, and charity is the most edifying characteristic of ECDD. Knowing and acknowledging the fact that the Ukrainian language is used in catechetical instruction, ECDD gave permission to UCREA to translate the GOD WITH US Catechetical Series into Ukrainian. At this time Grades One, Two, and Three are being used in Ukrainian, as well as the remainder up to Grade Eight in English. An interesting observation may be made here: this is the first time in the history of the Ukrainian, Ruthenian, and Melchite Churches that a common catechism is being used in each Eparchy. If this does not demonstrate dialogue and cooperation, I do not know what would.

I wish you and your publication continued success.

Father T. Lozynsky
UCREA Coordinator
Weston, Ontario

RECENT PUBLICATIONS (1978 concluded)

Sabol, Sevastijan S. *Holhota hreko-katolyc'koji cerkvy v Čechoslovaččyni* (The Calvary of the Greek Catholic Church in Czechoslovakia). Ukrajins'ka duchovna biblioteka, no. 49. Toronto and Rome: Vyd-vo 00. Vasylijan, 1978, 352 p.

Sevastijan Sabol, a monk in the Basilian Order, is a native of the Prešov Region who, writing under the pen-name Zoreslav, had by the 1930s become one of the leading Ukrainian-language writers in Subcarpathian Rus'. During and after World War II, he lived in the Prešov Region until he fled to the West on the eve of the Communist-inspired destruction of the Greek Catholic Church in Czechoslovakia in 1950.

This history describes how Greek Catholicism was liquidated first in Subcarpathian Rus' (1947-1949) and then in the Prešov Region (1950), resulting in the imprisonment and eventual death in 1960 of Bishop Pavel Gojdič. This Ukrainian-language volume also includes some valuable historic photographs and a brief résumé in English. Reverend Sabol begins his story after World War II and he provides a kind of eyewitness memoir by a leading member of the Greek Catholic Church. It is unfortunate that he does not tell us anything about his career during the 1930s and about Carpatho-Rusyn life in the Slovak state during World War II. (Available for $8.00 from the Basilian Press, 286 Lisgar Street, Toronto, Ontario M6J 3G9).

Slivka, John. *Historical Mirror: Sources of the Rusin and Hungarian Greek Rite Catholics in the United States of America, 1884-1963.* Brooklyn, N.Y., 1978, 341 p.

This collection represents the most ambitious effort of Reverend John Slivka, who has for decades been interested in chronicling the history of Carpatho-Rusyns in the United States. More than 160 articles and decrees, most of which were previously published in Rusyn-American newspapers and almanacs, trace the history of the community between the years 1890-1963. Almost all the material focuses on the controversies within the group, especially the struggle of the Greek Catholic Church with the Vatican and the Orthodox movement. Only articles favorable to the Greek Catholic position are included. Despite numerous typographical errors and mistranslations, the book still is a useful collection of a wide variety of otherwise difficult-to-obtain materials. (Available from Rev. John Slivka, 143 Kent Street, Brooklyn, N.Y. 12222 for $15.00).

Švetlosc (Enlightenment), Vol. XVI, Nos. 1-6 (Novi Sad, 1978), 935 p.

This volume of the cultural journal for the Vojvodinian Rusyns of Yugoslavia contains primarily new poetry, prose, and drama by Rusyn writers, Rusyn translations of literary works by contemporary Hungarian and Slovak authors from the Vojvodina, and essays on social problems in Yugoslavia today. Of particular interest to Vojvodinian Rusyn cultural history are several previously unpublished early poetic works and letters (Nos. 1-3) by the first important national leader Havryjil Kostel'nyk (1886-1948) and a study (No. 6) on literary works by a more recent author, Mykola Kočyš (1928-1973).

Truchan, Miroslaw Georg. "Der Kleinkrieg in der Karpato-Ukraine 1938-1939" (The Little War in the Carpatho-Ukraine), *Mitteilungen der Arbeits- und Förderungsgemeinschaft der Ukrainischen Wissenschaften,* No. 15 (Munich, 1978), pp. 84-95.

This brief German-language study based on secondary sources discusses the interest of Poland and Hungary in Subcarpathian Rus' during its period of autonomy (1938-1939) as well as the Carpathian Sich army under local Ukrainophile leaders which was established to defend the region.

Tvorčosc: hlasnjik družtva za ruski jazik i literaturu (Works: Organ of the Society for Rusyn Language and Literature), Vol. IV (Novi Sad, 1978), 88p.

This issue contains two extensive articles by Aleksander Duličenko, the Soviet specialist on the language of the Vojvodinian (Bačka) Rusyns. One deals with Mykola Kočyš (1928-1973), who before his untimely death played a dominant role in formulating a standard Vojvodinian Rusyn language after 1945. Duličenko's second study focuses on the syntactical history of Vojvodinian Rusyn. Other articles deal with Rusyn language and literature, the use of first names among Rusyns in the Vojvodina, and a chronicle of the Society's activity in 1978 and its program for 1979.

RECENT ACTIVITIES

Užhorod, USSR. On August 4, Dr. Paul R. Magocsi, professor of history and political science at the University of Toronto, delivered a lecture at the University of Užhorod in Soviet Transcarpathia (Subcarpathian Rus'). Dr. Magocsi was a guest of the distinguished linguist and specialist on Carpatho-Rusyn dialects, Dr. Josef Dzendzelivs'kyj. During the discussion period, at which over thirty professors from the Užhorod faculty were present, Dr. Magocsi also spoke about Carpatho-Rusyns in the United States and about the activity of the Carpatho-Rusyn Research Center.

Vienna, Austria. One of the oldest and most distinguished publishing houses in Vienna, Wilhelm Braumüller University Publishers, founded in 1783, has just published a beautiful book devoted to the traditional architecture of the Carpatho-Rusyns. Entitled *Wooden Churches in the Carpathians,* the volume includes 240 high-quality photographs taken during the early 1920s by a Czech art historian Florian Zapletal. Included are stunning views of wooden churches, domestic dwellings, iconostases, and people in traditional dress. Large-scale maps depict every site where the objects photographed now stand or once stood. The texts are in English and German with an introductory essay by the volume's compiler, Dr. Paul R. Magocsi. *Wooden Churches in the Carpathians* is available from the Carpatho-Rusyn Research Center for $24.50.

Cambridge, Mass. The Harvard Ukrainian Research Institute was commissioned several years ago to compile an encyclopedic handbook on the Lemkians, meaning Carpatho-Rusyns in the Lemkian Region of former Galicia (now in Poland) as well as in the Prešov Region of present-day northeastern Czechoslovakia. One of the contributors to the yet unpublished volume, Ivan Hvat (himself a native of the Prešov Region), is presently a visiting research fellow at Harvard. During the month of October, he gave a series of lectures on the Lemkians of Poland since 1939, with special attention to their forced deportation from the Carpathian homeland to other parts of Poland and to the Soviet Ukraine in 1947. Mr. Hvat, who is a doctoral candidate at the Ludwig - Maximilian University in Munich, West Germany, spoke on the Lemkians in New York, Chicago, Pittsburgh, Cleveland, Toronto, and Montreal.

New York, N.Y. On October 17, Dr. George Y. Shevelov, Professor Emeritus at Columbia University, delivered a lecture on the "Language Question in the Transcarpathian Ukraine (Subcarpathian Rus'), 1919-1939." One of the world's leading Slavic linguists, Dr. Shevelov traced the difficulties faced by the Carpatho-Rusyn intelligentsia in trying to formulate an acceptable literary form — whether Russian, Ukrainian, or a distinct Carpatho-Rusyn language.

Pittsburgh, Pa. On October 29, Josef Staša, Architect and Planning Officer at Harvard University, delivered an illustrated lecture on "Eastern Rite Wooden Churches of the Subcarpathian Rusyns in Eastern Slovakia," as part of the biennial meeting of the Czechoslovak Society of Arts and Sciences in America, held this year in the Cathedral of Learning at the University of Pittsburgh. Mr. Staša, who recently returned from a visit to Carpatho-Rusyn villages in northeastern Czechoslovakia, accompanied his remarks with handsome color slides that were greatly appreciated by the audience, some of whom were for the first time exposed to the beauties of Rusyn religious architecture.

REQUESTS FROM READERS

I would like to correspond with anyone having knowledge of the availability of the following Byzantine Catholic parish histories: Holy Ghost, McKees Rocks, PA, 50th Anniversary (1957?); Holy Ghost, Charleroi, PA, 60th Anniversary (1959); and Holy Spirit, Pittsburgh, PA, 50th Anniversary (1957). John Schweich, 6043 James Ave. S., Minneapolis, MN 55419.

I am a third generation Carpatho-Rusyn and am very interested in our culture and our ties with our former homeland. I have a seventeen-year-old daughter who will be going to Arizona State University, and who will hopefully maintain a line back to Carpatho-Rus'. Are there any other people like myself in the Greater Phoenix area — so that we can at least establish something to keep our culture going? Michael M. Kreta, P.O. Box 818, Mesa, AZ 85201-0140.

WITH APPRECIATION

The Carpatho-Rusyn Research Center expresses its appreciation for unsolicited donations from John and Margaret Murvay (Berlin Center, Ohio) — $25.00; David M. Piatak (De Kalb, Illinois) — $5.00; Stephen Dubos (Campbell, Ohio) — $15.00; George Shanta (Toronto, Ontario) — $20.00; Josephus Beskid (Pacifica, California) — $25.00; and an anonymous donation of $150.00. These and any other tax-deductable donations are being used to further our publication program.

PUBLICATION SCHEDULE

We often receive several inquiries when issues of the *C-RA* are seemingly late. The voluntary nature of our work and the geographic distances that separate our associates sometimes cause delays. To be sure, issues may also be lost in the mail. Please let the business manager know if you have not yet received your copy by the following dates: Spring issue (April 15), Summer issue (July 15), Autumn issue (November 1), Winter issue (January 15). Your patience and understanding is appreciated.

OUR FRONT COVER

Church of St. Nicholas, Zboj, 1766, transferred in 1967 to Bardejovské Kúpele (Eastern Slovakia). Photograph taken from *Wooden Churches in the Carpathians* (Vienna, 1982).

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U.S. POSTAGE
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Permit No. 1744

THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Published four times a year by the
Carpatho-Rusyn Research Center, Inc.
Fairview, New Jersey

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Annual subscription: $5.00
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